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News and Notes

THE August meteoric shower has not been very brilliant this year. But the triennial display of fireworks which is expected about the same time has more than made up for any lack in our placid summer skies. The beacons have been burned and the Church is on her guard. An eastern contemporary, looking out from its watch-tower, has discovered in the west the tokens of the triennial conspiracy among the deputies from that section to maintain their rights against eastern tyranny. Panic-stricken at the thought of the dire evils which would result should the tail at last thus wag the dog, it has sounded the alarm and fired the beacon. Forewarned in time the danger is half averted, and if there was no danger still the proper indications of vigilance have been displayed. With sentinels on guard so watchful, who shall despair of the safety of the Church?

BUT in all sober earnestness there is something pitiful in this periodically returning alarm about a danger which is the veriest chimera imaginable. It first appeared nine years ago (about the same time as the discovery of hypnotism, of which it possibly may be a product), and has preceded each General Convention since 1886. But the simplest study of statistics would indicate not merely the improbability of such a conspiracy, but the absolute impossibility of its success. In a deliberative assembly majorities decide. Add to this the fact that the west is of eastern origin, and that the two localities are bound together not alone by constitution and canon law, but by blood and lineage, and the long memories of family traditions, and best of all by the pervading sentiment of loyalty to Cross and Church, and then these rumors are seen to be not only frivolous but vicious. Disloyalty to the Church, or conspiracy or combination of a part against the whole, need not be looked for in the West. The eastern delegates may attend in all confidence and safety the convention in the lawless wilds of Minneapolis.

THE London *Church Bells* advocates the constitution of an Episcopal body representing the entire Anglican communion, to deal with constantly arising questions which concern the interests of the whole Church. The Lambeth Conference meets too seldom to do more than lay down general principles. It has been seen in the case of the Spanish consecration that the positions laid down by the conference may need interpretation. Archbishop Plunkett maintains that the statements of the conference were in the line of the action he has taken. To most people the contrary seems true. A permanent committee or "congregation" which could meet within some reasonable time, to whom all such questions might be referred, would have great moral weight, even if its decisions had no coercive authority. It is thought that bishops face to face with difficult questions would hail the formation of such a council, and would not lightly go against its declared opinions. Here is a subject for the consideration of the next Lambeth Conference.

IN London there are two fully organized Welsh Churches, and two missions, while a Welsh service is held in All Saints', Margaret street, every Sunday afternoon, making five places where the Welsh language is used. Attached to these places of worship are five fully ordained clergymen of the Church of England, who devote all their time to ministering to the Welsh people in their homes as well as at church. The Welsh Non-conformists in the same city claim to have eighteen chapels, large and small, half of which belong to a sect peculiar to the Welsh; namely, the Calvinistic Methodists. But these latter have but four ministers to their nine chapels, and the other nine have but five ministers amongst them. While this is a respectable showing for the Church, it by no means represents the real relation between the Church and non-conformity in point of numbers. Multitudes of Welsh people perfectly familiar with the English language are to be found connected with the English parishes throughout the city. It would indeed take a very careful census to prove what has been asserted, that Welsh Churchmen in London are only a small minority.

THE outcome of the late attempt at Toronto to repeat the serio-comic spectacle of two years ago, which went by the high-sounding title of "The Parliament of Religions," is very gratifying to those who have in their composition a modicum of respect for positive conviction, even if this conviction has a Christian bias. There was a grand fanfaronade of trumpets, but no procession. Excursion rates had been obtained on all the roads, but the pilgrims failed to materialize. Perhaps the perils and hardships of the excursion train deterred them. And perhaps again a returning tide of common sense had suggested to them, as in the case of the boy who struggled through learning the alphabet, a wholesome doubt as to the benefit of going so far to get so little. At any rate, the parliament was a grotesque fiasco, and has evoked only a pitying smile. Continuations and sequels are very apt to prove failures. But that parliament of 1893 was so brilliant and successful, so touching had been the spectacle of the Christian world, sitting at the feet of Parsee, Brahmin, and Confucian, learning religion in that cosmopolitan Sunday school, that it is no wonder that there should have been a desire to repeat its glories. But when a parliament is only a talking match, it would better be prorogued and never revived.

A NEWLY-FLEDGED young curate was told by his vicar to take the weddings one Sunday, and he was enjoined to be careful to get the age of the parties correctly. He was, however, a little disconcerted at finding that the first pair who presented themselves were old enough to be his parents. Moreover, it was quite evident that the lady had been through the business before. But all went well until the adjournment to the vestry. "Your age, madam?" queried the young curate. "Full age," was the lady's reply. "That will not do," the curate persisted. But still the lady was obdurate. At last a happy thought occurred to the youthful cleric. "I shall put you down as sixty," he said. The effect was instantaneous, but the scene which followed were better imagined than described, for the lady was fully ten years younger. The trick succeeded; that curate is a sharp young man.

AN interesting English organization is the "Girls' Letter Guild." The general secretary, Miss I. Kenward, in appealing for a larger number of lady correspondents, says: "We have now been at work nearly six years, and the number of working-girls who are members in our two centres, Birmingham and Leeds, is about five thousand. But we have at present over a hundred girls who have been waiting months to join, and cannot do so for lack of ladies to write to them. The key-note of the guild is this: Each lady who joins takes one girl as her special charge, and writes to this girl at least once a month regularly, taking for the subject of her letters all sorts of things likely to help or instruct the girl, such as one's religion, health, friends, dress, what to read, amusement, etc. The president of our guild is Bishop Selwyn." Miss Kenward thinks there must surely be many ladies unable to undertake active work, who could yet write a monthly letter to a factory girl. We wonder whether any investigation has been made of the actual good accomplished by this society. We should imagine that there would be a very large proportion of "misfits." In this country it would seem impracticable even to initiate such a scheme, on account of the resentment almost certain to be excited in the mind of the "working-girl" at the attitude of patronage assumed by the "lady" who would not have anything to say to her socially. The distinctions commonly recognized in England by all parties would prevent this precise difficulty from arising there, but in any case the tact and delicacy required to do good rather than harm must be exceptional.

A CORRESPONDENT in Brooklyn wrote last week of a church changing its name from the "church of the Reformation" to the "church of the Incarnation." We are told that the motive of the change was the desire not to be identified in the popular mind with the Cummings schism. It is to be hoped that this action will have the desired result, but this seems to be a case of the sins of the fathers being visited upon their children. With all the Kalendar to study, and all the jewels of the corona from which to select, what possessed the founders of that parish to give it such a name? The founding of the Christian Church is certainly the thing to be commemorated rather than its reformation. And the appropriation of the title of the Reformation always has a flavor of arrogance about it, as though to say: "We are the godly, and true piety is found only here."

BISHOP WESTCOTT, of Durham, who has exercised a most beneficent influence in trade disputes in the north of England and is recognized as an expert in such matters, declares that it is a false alarm to suppose that there is a widening gulf between capital and labor. On the contrary, he believes that the relations between these two classes are growing closer. He is most hopeful about "Boards of Conciliation" having had much to do with their formation, and familiarity with their operations. "Conciliation," he says, "is better than arbitration, and arbitration is better than strikes." Strikes separate masters and men and embitter them against each other, while conferences bring them together, and go far towards allaying the irritation inseparable from their old relations to each other. A strong board of conciliation, such as has now been established in the Durham coal trade, might have averted the disastrous coal strike of 1892.

THUS far there has been a refreshing dearth in the pages of the daily press of the annual flings and jeers at the city parson for taking his annual vacation. It has apparently come to be granted that the parish priest, like any other man, may need an occasional rest, and may accomplish more work and better work in a year by not working all the year. However this may be, the parson is away by the seashore or the lakeside, or the mountain, or rambling through Europe. On the Pacific Coast a short time since, one of these idle shepherds, with a number of companions, climbed a mountain above 14,000 feet, and there preached to them a sermon on "The Sermon on the Mount." He and they may well have come back to lower earth better men for the vacation. And while the pastor is recuperating the churches are all kept open through the offices of their substitutes, and the souls of those who cannot get away need not have suffered.

The Evangelical and Oxford Movements

A MONOGRAPH

BY THE REV. EDWIN S. HOFFMAN

II

This was the religious condition of England in 1725, when a young man of twenty two was ordained at Oxford a deacon in the English Church. His father was a Church clergyman before him. He was afterwards ordained priest, and was destined to become the leader and inspiration of the greatest religious movement of the century. This young man was John Wesley, one of the greatest men produced by the English Church. He was not a theologian, he was not a great thinker; but he was a man of of high spirit, intense consecration, and in labors more abundant than seemed possible for any one man to accomplish.

John Wesley was a Fellow of Oxford, a gentleman of culture and refined tastes; but his work was among the middle and lower classes. We cannot follow his laborious life, nor give the details of the Methodist Movement which he inaugurated. With him were associated his brother Charles, the writer of many of the sweetest hymns in the English language, and George Whitefield, who was perhaps the most eloquent popular preacher who has ever used the English tongue; and as a lay patron the Countess of Huntingdon, who devoted her great wealth to the Evangelical cause.

This one thing must be marked, that the Methodist or Evangelical movement was both of the Church of England and in the Church. Wesley and his followers protested their loyalty and love for the Church; and he expressed his lack of sympathy with the nonconformist bodies, showing that Methodists differed entirely from the Presbyterians and Independents, in that the former was a movement in the Church while the latter was a movement against it. So, in turn, the leaders of nonconformity withheld in large measure their sympathies from him.

This movement was simply a protest against a cold, unspiritual, irreligious state into which the people had fallen. It was an appeal to righteousness and holiness of life; and in response to that appeal, about it gathered many of the most godly and devout of the land. Among the Church clergy there were such eminent ones as Hervey, Romaine, Venn, Newton, Scott, Cecil, the two Milners, and many others. Among the laity were to be found the two Thorntons, father and son, wealthy merchants and philanthropists, the younger of whom was said to have divided his income into two parts, retaining one-sixth for his living, and spending the remaining five-sixths in benevolence; William Wilbeforce, the great philanthropist and statesman, to the exertions of whom the slaves of the British Empire owed their emancipation; William Cowper, the poet; Hannah More, the devout and brilliant author of that period, together with many others.

But, although the Methodist Movement was distinctively a Church movement, John Wesley dying a priest of the Church of England, there came a parting of the ways. Henceforth those who retained the name Methodist became independent of the Church, while those who remained loyal to her were denominated Evangelicals or Low Churchmen, although this latter name was originally given in the reign of Queen Anne to those Churchmen who identified themselves with the Whigs in politics. But it is a mistake to suppose that the Methodists were driven out of the Church of England. They were misunderstood, maligned, persecuted; the Church did not improve her opportunity in directing and controlling the movement; but she did not eject them from her borders. Their separation was the logic of events.

Far seeing men identified with the movement saw that it would come. First, the popular, we may say orthodox, theology of that day was Calvinistic, while Wesley was an Arminian. His famous sermon on Free Grace alienated him and Whitefield for two years, and the controversy growing out of this theological difference among them was very bitter. Eventually the Arminian Methodists separated from the Church, while the Calvinistic Methodists remained in the Church and became the Evangelicals.

Arminianism is the peculiar theological mark of the Methodist denomination to the present day. But that which most contributed, and we may say was the moving cause of separation, was the system of itinerant lay preachers, inaugurated by Wesley. There was nothing opposed to the Church's system in a layman's teaching and exhorting, but by himself appointing them to be itinerants, who recognized no authority but that of Wesley, ignoring bishops and all ecclesiastical authorities, intruding themselves into parishes without permission, building preaching houses within parish bounds, the irregularity was organized; and when we remember that these itinerants were not educated men, not always men of discretion or good judgment, we can at once understand the confusion and bitter feeling which must have resulted.

At the time of Wesley's death there were 541 of these itinerant preachers, with 135,000 followers; and here we have no longer the Methodist Movement within the Church, but henceforth the Methodist denomination independent of it. At this parting of the ways, we leave the Methodists and follow the Evangelicals.

Lecky sums up the influence of this movement as having "planted a fervid and enduring religious sentiment in the midst of the most brutal and most neglected portions of the population, and whatever may have been its vices or defects, it undoubtedly emancipated great numbers from the fear of death and imparted a warmer tone to the devotion and a greater energy to the philanthropy of every denomination both in England and the colonies." "Before the close of the century, the Evangelical Movement had become the almost undisputed center of religious activity in England, and it continued to be so till the rise of the Tractarian Movement in 1833."

Leaving the Mother Church in England we cross the ocean to notice the fortunes of the daughter in America. After the Bishop of London had refused to send clergymen to administer the Sacraments to the Methodist societies in America, John Wesley, at last, appointed Dr. Coke, a clergyman of the Church of England, to act as superintendent of the Methodist societies in the colonies. Hence in this country the Methodists were never identified with the Church.

About the time (1735) of the inauguration of the Evangelical Movement in England, Jonathan Edwards, a Puritan minister, was preaching those wonderful sermons to his congregation in Northampton, Mass., which gave birth to the great religious movement of this country, occupying nearly a century, known as the "Great Awakening." Up to this time Puritan and Churchman alike found the evidence of Christian piety in the fruit of good works, manifested in the life of the individual.

But the earnest Edwards gave them a new gospel of conversion, namely, the instantaneous experience of a change of heart wrought by the spirit of God. It was the mystical idea as held by the Moravians, under whose teaching Wesley fell, which so influenced his after life and preaching. This "Great Awakening" swept over the American colonies, leaving the influence of its peculiar teaching impressed on American Christianity even to the present day. The Church held itself aloof from this movement, and hence was not in touch with the popular religious thought of those times.

Allowing for differences of condition, the state of religion in the colonies during the eighteenth century was about the same as in England. During the colonial period the state of religion in the Church was at low ebb. In Maryland, Virginia, and the Carolinas the clergy were not respected, and their manner of life did not entitle them to respect. They were in large part adventurers, men of neither learning nor piety, given to drink, and ready to make both marriages and funerals occasions of reveling. Dr. McConnell tells us of one, a powerful fellow, who one by one thrashed his vestrymen, and the following Sunday preached from Neh. xiii: 29, "And I contended with them, and smote certain of them, and plucked off their hair." While, in the struggle with England in the war of the Revolution, Churchmen were among the staunchest of the loyalists, yet very naturally the Tories were largely Churchmen, hence the Church was looked on by the colonists as disloyal, and the strongest prejudices were excited against it. Spirituality was not improved. The Church of New England, under Bishop Seabury, himself a Tory, was "High Church" of the non-juror type, where the doctrine of Apostolic Succession and that of the divine right of kings went together. In the Middle States she was latitudinarian, and in the South she was in confusion, struggling for existence.

Thus she continued in spiritual apathy until in the thirties of the present century, or one hundred years after the beginning of the Evangelical Movement in England. Then it was that the spirit of Evangelicalism breathed renewed life into the spiritually dead Church in America. As in England one hundred years before, so now earnest, devoted, and godly men rose up in protest against the lack of spirituality. The growth and activity of the Church were at once wonderfully quickened, and between 1830 and 1840 the number of the clergy was doubled. Sixty years ago the Evangelical or Low Church party was the dominant one of the Church. "A large proportion of the most influential bishops, clergy, and laity were actively identified with its interests." (Bishop Clark)

Among its leaders are to be found the most saintly lives which the American Church has produced; Bishop Griswold, Bishop Chase, the pioneer Bishop of Ohio, Bishop Meade of Virginia, founder of the Virginia Theological Seminary, which has sent out so many missionaries to foreign lands, the erudite McIlvaine, second Bishop of Ohio, Bishops Johns, Burgess, Eastburn, Lee of Delaware, Polk, who laid aside the Episcopal vestments for the general's uniform, and others, who honored the Episcopate. Among the priesthood there were Drs. Bedell, Tyng, John A. Clark, Stone, Sparrow, Richard A. Newton, and many others of the Church's ablest presbyters.

The appeal of the Evangelicals was to the individual; personal conversion, personal piety, personal righteousness, were their themes. They accepted the doctrine of an inner conscious experience in conversion. Hence their affinities were with the surrounding religious denominations, who taught much in common with them.

Extempore prayer meetings were not uncommon among them. In their focusing their vision upon the individual, they lost sight of the Church as a corporate organism, as more than the aggregation of individuals composing it; and in so emphasizing conversion as the direct act of the Spirit of God on the individual, they minimized the value of the Sacraments and the Christian ministry as the means and instrument of grace. They were earnest defenders of the Historic Episcopate, but simply because it best preserved good order in the organization of the Church.

These were some of the defects of their teaching which manifested themselves after the zeal of the movement had spent itself. However, in the words of Bishop Clark, "No one can overestimate the services which the Evangelical school has rendered the Church by the plainness and earnestness of its teaching, the devotion and faithfulness of its ministers, the liberality and zeal of its laity, the prominence it has given to the great essential truths of the Gospel, and the stand it has taken against conformity to the vanities and sinful pleasures of the world. I think that in this testimony all classes of Churchmen may unite." (Evangelical Principles and Men; a Discourse.)

(*To be continued.*)

Canada

The corner-stone of the new church of St. Matthew's, London, diocese of Huron, was laid July 24th, by the Bishop. The rector and a number of the clergy were present. The building is to cost $6,000. There was a large number of spectators to witness the ceremony, which was very simple. The rector of St. Paul's church, New Orleans, the Rev. H. H. Waters, preached at St. Paul's, London, on the 14th. A handsome gold watch was presented by the congregation of St. George's church, London, to Principal Miller, of Huron College, on the occasion of his return to England. Several improvements have been made in St. Peter's church, Dorchester Station, lately, and a stone foundation is about to be put under the church. The debt on All Saints' church, Windsor, is steadily decreasing since the introduction of the envelope system, and it is thought will soon be wiped out. The church has been three times enlarged since it was opened in 1858. The rectory was built five years ago, and adjoins the church. The mission chapel of the Ascension, in the parish, was built three years ago. The corner-stone was laid on the 13th, of the new wing to the Collingwood General and Marine Hospital erected in memory of the late Rev. Stephen Lett, D.D., LL.D., by his widow, who herself placed the stone in position. Dr. Lett was formerly rector of Collingwood. His widow has taken the whole cost of the new building upon herself. The Rev. J. C. Robinson, from Japan, held very successful missionary meetings at Hensall and Staffa lately. A society of Christian Endeavor is being established among the Indians on Walpole Island, where the Rev. J. Jacobs is incumbent. The debt on St. George's church, Sarnia, has been reduced to $3,600. The present beautiful building, which replaces the original one consecrated by Bishop Cronyn in 1858, is in Gothic style, and was opened by Bishop Baldwin in 1884. In 1892 a small mission chapel was opened in the parish, where all branches of Church work are in a flourishing condition.

The Church Boys' Brigade, numbering over 600, went into camp at Balmy Beach, Toronto, for a week in the end of July. It was accompanied by the Rev. G. L. Starr, as commandant, and other officers. A very good work has been undertaken by the chapters of some of the city parishes of St. Andrew's Brotherhood, in Toronto. A short statement has been prepared of the chief reasons for church going, together with a cordial invitation to attend the services in the waterfront churches. The members of the Brotherhood who undertake this branch of work go down to the wharves on Sundays, distributing those papers among the sailors and strangers. Great improvements have been made in St. James' church, Crown Hill, which was re-opened after being closed for repairs in July. A chancel and vestry have been added, as well as new windows placed in the body of the church. The Bishop held a Confirmation service in St. James' on the 12th. Of the large class confirmed by the Bishop at St. Paul's church, Lindsay, 12 were married people. In one case husband and wife received the rite together, and in another, parent and child. The Bishop also confirmed a large class at St. James', Orillia, and at St. Mary's, Sunderland. A large congregation was present in the church of the Messiah, Toronto, on the 28th, when the Bishop confirmed a large class and made a fine address.

The Archbishop of Ontario held an ordination in St. George's cathedral, Kingston, on July 7th, ordaining candidates to the diaconate and two to the priesthood. The dean and archdeacon of Kingston assisted, and several others of the clergy were present. The Archbishop was the Celebrant. He also held a Confirmation service on the 14th in St. James' church, Kemptville, when the church was crowded. The candidates, over 60 in number, were formed in procession and met at the gate by the Archbishop and four priests, the archdeacon of Kingston bearing the pastoral

staff. A processional hymn was sung while the confirmees and clergy moved up the aisle to their places. The rector presented the candidates to the Archbishop, standing at the chancel arch. Of the 23 persons confirmed in St. Albans' church, Odessa, on the 30th, two men and 12 women were brought up outside the church. St. Alban's has been completely renovated, and a chancel built. The Widows' and Orphans' Fund of Ontario diocese has received a gift of $150 from an anonymous donor, and the mission of North Hastings $100 from the same source. A series of short addresses on the Prayer Book have been given by the dean in St. George's, Kingston, on the Sunday evenings in July. It is expected that a Mission will be held in All Saints' church, Kingston, in October, by Father Field, one of the Cowley Fathers, who, it is stated, is at present in charge of a negro congregation in Chicago.

A memorial has been adopted by the synod of Niagara, to be sent to the provincial synod, opening in Montreal, on Sept. 11th next, asking that a form of service be used on June 24, 1897, to commemorate the discovery of America by John Cabot, on June 24, 1497. The clergy of the rural deanery of Lincoln and Welland held the summer meeting in the parish of Fort Erie, diocese of Niagara, on the 2nd. There was a celebration of the Holy Communion in St. Paul's church, at 8 A. M. After critical study of portions of the Bible and Prayer Book, there was a discussion, led by the rural dean, on the proposed re-arrangement of dioceses in Ontario. In the evening the archdeacon gave a practical address on Rest, and the rural dean one on Worship. The corner stone of a new church at Fergus was laid on July 14th, in presence of a large number of people. The building is to be of pressed brick inside and out, and the seating capacity will be about 200. The congregation are working so enthusiastically that it is thought there will be little or no debt on the new church. The old one, now insufficient, was opened in 1858.

The meeting of the triennial council of the diocese of Algoma, which had to be postponed, owing to the illness of Bishop Sullivan, in June, met at Sault Ste. Marie, August 7th. The Bishop recovers but slowly from his serious illness. A plan is under consideration to build a cathedral at the Sault, and a fund has been started for the purpose.

A special choral service was held in St. Luke's cathedral, Halifax, July 17th, when the new organ, just placed there, was used. The Bishop of the diocese (Nova Scotia) preached the sermon. Bishop Courtney arranged to make a Confirmation tour on Prince Edward Island in the end of July. Services were to be held in the Sunday school hall of St. Paul's church, Halifax, for a time in the summer, while improvements and repairs were being carried on in the church. A missionary conference is to be held at Truro in October, for which arrangements are being made. The burial ground at O'Leary, in the mission of Alberton, was consecrated on the 10th, and the Bishop held a Confirmation service on the same day in the church. The Rev. H. How, rector of St. Luke's church, Annapolis Royal, has been granted three months' leave of absence for needed rest. Before leaving for England he was presented on behalf of the parish with a purse of $100.

New York City

At a meeting of the Board of Education of the city, held on the afternoon of Wednesday, Aug. 14th, a letter was read from Bishop Potter urging that a new school house be built in Rivington st., with an adequate play ground and baths. The board took favorable action on the matter, in connection with a scheme for establishing a number of new and improved public schools.

President Roosevelt of the Police Board, who has been so vigorously carrying out the excise laws, has received a letter expressing strong commendation of his course, signed by many clergymen and religious teachers of the city. Among the signatures are those of Bishop Potter and the Rev. Messrs. Richard Cobden, Jas. C. Cameron, Walter A. A. Gardener, Wm. R. Huntington, and other of our clergy now in the city.

With the recent hot weather came increased demands on the Floating Hospital and Seaside Hospital of St. John's Guild. Three trips of the Floating Hospital have recently been provided by private persons. There is a widespread and growing interest in the guild's work, as is shown by a letter received last week from a writer in New Zealand inclosing a substantial check. Funds are greatly needed at present to continue this life-saving work among the sick children of the city.

St. Agnes' Day Nursery has completed a successful year. So great has been the number of applicants, that it has been necessary to limit the attendance for fear of crowding the rooms and over-taxing the capacity of the attendants. During the summer season the number of children cared for is very great. Last year it exceeded 1,000. The total attendance reached 9,271. The mothers have paid in cash $463.55. The total receipts have amounted to $3,178.29, and the expenditures to $2,973 06. There is a small endowment fund. Efforts are making to pay off the mortgage on the building. The charity, which does a wide work, is under auspices of the church of the Ascension.

Information has just been received by the Domestic and Foreign Missionary Society at the Church Missions House, of the death at St. John's Mission, Grand Cape Mount, Liberia, of Mrs. M. R. Brierly, one of the oldest missionaries in the African field. Mrs. Brierly was about 65 years old at the time of her death, which occurred on July 6th. She went to Africa with her husband in 1865, as a missionary of the Church of England, and was stationed in Sierra Leone. In the meantime her husband died, and in 1882, she attached herself to the work of the Board of Missions of the American Church. She was placed at the head of St. George's Hall, one of the largest schools of the American Church in Liberia, which was built many years ago with contributions from St. George's church in this city, and she occupied the office of head teacher in that institution up to the day of her death.

On Wednesday, Aug. 14th, Mayor Strong was a guest of honor on the Floating Hospital. He left his summer home at Elberon, N. J., and went aboard the barge in the North river early in the morning. He was welcomed by Commissioner Faure, of the Department of Charities and Correction, who is chairman of the Floating Hospital Committee of the guild. Other members of the committee were also present to greet the mayor. Mayor Strong is one of the trustees of St. John's Guild, and had with special pleasure accepted invitation to inspect the hospital on one of its regular trips. Several improvements had been made in the barge since he had last seen it. One of the improvements is a complete bathing apparatus, including showers, sprays and tubes. In the sick ward the mayor saw a great many pale little children resting on the spotless white cots, with their mothers beside them, and trained nurses moving about. On the deck the children from the city children's hospital were playing about.

On Thursday, Aug. 15th, a notable company of missionaries of the Armenian Church left New York for China. Their journey was taken to Vancouver, from which place they sail Aug. 26th by the Canadian Pacific steamer "Empress of Japan," for China. The party consists of the Rt. Rev. Samuel Isaac Joseph Schereschewsky, D.D., former Bishop of Shanghai, Mrs. and Miss Schereschewsky, of Cambridge, Mass.; the Rev. D. Trumbull Huntington, of Hartford, Conn., and Miss Steva L. Doddington, of Wytheville, Va. At Vancouver, the company will be joined by Dr. Wm. L. Ludlow, of Seattle, Wash., a medical missionary. Bishop Schereschewsky, although aged and infirm, will return to China, where he was so long missionary and then Bishop, for the purpose of superintending the work of printing his translation of the Holy Scriptures into the Wen-Li, the literary and unspoken language of China. Dr. Ludlow is sent out by the Brotherhood of St. Andrew. The Rev. Mr. Huntington goes out under the auspices of the Church Students' Missionary Society, an organization of students of the theological schools of the Church. Miss Doddington will be a missionary of the General Board.

Almost the last duty with which the late Rev. Dr. Arthur Brooks was occupied before leaving this country upon a health-seeking trip to Europe, from which he was fated not to return alive, was to give his final instruction concerning the erection in the church of the Incarnation of the bas-relief statue to the memory of his brother, Bishop Phillips Brooks, of Massachusetts. Dr. Brooks had arranged in anticipation for the unveiling of the memorial almost immediately after his return from abroad. His unexpected death, however, upset these preparations, and the formal unfurling of the drapery covering the statue has been postponed indefinitely. The work of placing the monument in position is now practically complete, save for a little further coloring of the bronze figure, which will be finished in a day or two. Although the date of the unveiling is not known, it is understood that it will take place during the early part of October, and will be made the occasion of a noteworthy service, drawing together a large number of clergy. The bas relief, which is the work of the well-known sculptor, W. Clark Noble, represents the figure of the late Bishop in a size slightly larger than life. The work is, from an artistic point of view, of great merit. It was fully described some time since in the columns of THE LIVING CHURCH.

At the training school for nurses at St. Luke's Hospital, the number of applicants for admission is many times larger than the institution itself needs, or than the school can accommodate. This enables the authorities gradually to raise the standard of requirements. The age limit, from 25 to 35 years, is in all cases strictly applied. The instruction consists of class teaching, chemical direction in the practice of nursing in the different departments of the hospital, and a lecture course by the doctors with examinations conducted by a committee of the medical board. The work of the nurses both in class room and ward has been maintained at a high standard. At the close of the last year there were 37 pupil nurses on the roll, and 10 probationers, with 21 accepted candidates on the "waiting list," awaiting their call to duty. Admissions take place at any time of the year, and the pupils are not in classes, but are taught individually. The religious side of nursing the sick is strongly brought out at all times at St. Luke's, and that the nurses appreciate this is clearly shown by their regular attendance at the daily chapel services, and by their general devotion to their work. Graduates rank so high in training that they are in great demand, and invariably find good places at once on leaving the hospital.

Grace-House-by-the-Sea, the fresh air charity of Grace parish, is just now actively under way. Funds amounting to about $3,000 for the season are available to meet the expenses. The house is at Far Rockaway, within easy ride by rail from the heart of the city, and providing access to both still and surf bathing. It has a rainy day play room for the older children, a play room for the babies, and a chapel in which the children have daily family prayers. The grounds in the rear have been divided so as to give separate play grounds for the boys and girls. Entering the house there is seen to the left the deaconesses' sitting room, which has been made inviting in appearance with fresh paper and curtains. Opening from this room is the babies' ward, with its dainty iron cribs and white cradles, which accommodate about 15 infants. A piazza outside is screened, where are placed horse-shaped rocking chairs. Adjoining is a babies' bath room and a babies' dining room. Near by are wards for girls and boys, dining room, kitchen and accommodations for the deaconesses and others. The mothers of children are also provided for. Succeeding parties go from the city to the house, and while there not only enjoy the benefits, but are taken off morning and afternoon on trips to the bay or woods. St. John's church, in the village, cordially welcomes the children to its Sunday services, where their uniformly good behavior is noticeable. Sunday afternoons the children are assembled on the piazzas of the house, where they are divided into classes and given Bible instruction. Ice cream treats are frequently given, and pleasant entertainments provided. In September the last party returns home, the house is closed, and silence reigns awaiting next summer's activity. Many improvements have been recently made.

The 36th annual report of St. Luke's Hospital shows gifts and legacies received during the year covered, for the endowment of beds at $5,000 each, one from Mr. and Mrs. Samuel F. Barger, in memory of Mrs. Barger's uncle, Mr. Milton Sanford, to be known as the Milton Sanford bed; one from Mr. James K. Gracie, in memory of his wife, Anna Bullock Gracie; one by bequest of the late Hon. Hamilton Fish, with right of nomination of patients vesting in the rector of St. Mark's church; one in pursuance of an agreement with the House of Rest for Consumptives to be in memory of Miss E. Anna Butler; one in the children's ward, by Mr. Jas. L. Barclay, in memory of his wife, Oliva Mott Barclay, one by Mrs. Ellen S. Auchmuty, in memory of her husband, Richard Tylden Auchmuty, and one of $3 000 in the children's ward by Mrs. Rebecca Ladew, in memory of her husband, Harvey S. Ladew. An additional payment of $1,386,61 was received on account of legacy of M. Louise Comstock. The number of subscribers to the century fund has increased to 86, and it is earnestly hoped that the full number of 100 subscribers will soon be obtained, and that this roll may thus be completed. Toward the close of the fiscal year a generous donation of $2,400 was made to the current expenses of the hospital. From the Hospital Saturday and Sunday collections was awarded to St. Luke's, $5,153 84, and a further sum specially designated of $1,111.26. From various donations, $3,754 was received, and annual subscriptions for the support of beds amounted to $3 900. The income from interest and dividends reached $51,846.30, and house receipts from paying patients, $25,751.79. The sum of $10,802.84 from legacy funds was used toward current expenses, making a total income of $110,800.03. The house expenses amounted to $98,694.26, and other expenditures balanced the account. Not one of the original incorporators of the institution is alive to-day. A new generation of managers, contributors and workers is carrying on and developing this important charity. For the year of report 2,300 patients were under medical treatment. Patients paying full rates numbered 327, and paying in part, 106. There were 1,867 free patients, including those occupying endowed or annually supported beds, and the free beds of St. George the Martyr. The largest number of patients in the hospital at one time was 226, and the daily average was 208. The average cost of each patient per day, including the general corporation expenses was the astonishing low figure of $1.42½. This indicates the care and economy of the administration. The chapel funds amounted to $1,305 83, the greater part of which were given in charity. The pastor and superintendent, the Rev. Dr. Geo. S. Baker, reports of religious work, 17 persons baptized and 56 confirmed. Two marriages have been held in the chapel, and 74 funerals. Besides the daily services in the chapel and wards, and the public and class teaching of workers and convalescent patients, personal ministrations have been given by the pastor and the other clergy of the institution. Some of the results beside the official acts recorded, are tangible, in individuals prepared for Confirmation elsewhere, and in the lapsed restored to the communion of the Church; many other results are intangible in the number who leave the hospital simply with good resolves for better living. The chaplain has continued his weekly services in the nurses' home connect-

ed with the New York city training school on Blackwell's Island. These services are conducted on behalf of the Guild of St. Barnabas, and the nurses thus provided for would not otherwise have religious ministration. The hospital library has been replenished during the year by a generous gift from Mr. Percy R. Pyne, and now contains 2,000 volumes. That over 5,300 drafts were made upon this library for books during the year by patients, shows how much this provision is appreciated. Several of the choir boys of the church of Zion and St. Timothy have visited the hospital regularly once a month, and have sung at Sunday afternoon services. The occupation by the institution of its new and magnificent buildings this autumn, will give a great impetus to its noble work.

Philadelphia

The choir boys of St. Timothy's church, Roxboro, are having their annual outing. During their absence, a men's choir will sing the services on Sundays, 18th and 25th.

A letter has been received from Bishop Whitaker announcing his safe arrival at Hamburg after a delightful voyage. It was his intention after a short rest to proceed to Copenhagen, whence he would go to Norway.

On the 15th inst., there was filed a certified copy of the will of the artist, John F. Francis, of Jeffersonville, Montgomery Co., Pa., which, after sundry bequests therein recited, states that his residuary estate (amount not stated) is to be divided into three parts, one of which is devised to the Protestant diocese of Pennsylvania to apply the income thereof to the relief of the worthy and deserving poor within the limits of said diocese, preference to be given to the poor of the county of Montgomery, and the counties adjoining (this will include certain portions of the diocese of Central Pennsylvania).

The Rev. Enoch Hooven Supplee, Ph.D., a priest of the diocese of Pennsylvania, entered into rest eternal on the 14th inst., at his summer residence, Cape May Point, N. J. aged 68 years, having been a great sufferer the past eight months, with cancer of the stomach. He was born at Norristown, Pa., and was a student at Tremont Seminary, in that borough, but pursued his theological studies privately. He was for some years a Baptist minister, but was formally received into the Church, being ordained to the diaconate at the church of the Advent, June, 3, 1866, by the Rt. Rev. Dr. Vail, of Kansas, acting for Bishop Stevens, who was then in Europe. He devoted himself mainly to literary and educational pursuits, and was, for many years, the principal of a distinguished seminary for young ladies. In co-operation with the Rev. W. H. Graff, formerly rector of St. Jude's, he was active in the establishment of the church of St. Peter's-by-the-Sea, a summer congregation at Cape May Point, N. J. Several years ago he organized St. Martin's church, Oak Lane, and during the past three years has been supplying vacant parishes. His last charge was that of Calvary church, Conshohocken, during the illness and subsequent death of the rector, the Rev. Dr. A. B. Atkins. He was a scholarly man and an able preacher. He leaves a widow and two daughters. The Burial Office was said at St. Peter's-by-the-Sea, on Friday, 16th inst., at 7 A. M. The remains were taken to Oak Lane station and thence transferred to Norristown, Pa., where final interment was made in the Norris City cemetery.

A memorial window and tablet of the late Rev. Dr. E. G. Buchanan have just been placed in the chancel of Trinity church, Oxford, of which he was for 28 years the venerated rector, and whose death in January last was appropriately noticed in THE LIVING CHURCH of Feb. 2nd. Trinity, Oxford, is one of our oldest parishes, and is the mother of a number of churches in and around the city, All Saints', in Lower Dublin township; St. Thomas', Whitemarsh; St. Luke's, Germantown; Emmanuel, Holmesburg, and Our Saviour, Jenkintown, being among the daughters. The history of the parish was published in a volume by Dr. Buchanan shortly after the close of his rectorship, in which he traced it back as far as 1698, when it was a Church of England mission, held in a log meeting house, which was replaced in 1711 by a brick building, and the tradition is that the bricks used in its construction were brought from England. The building then erected still forms a part of the present church edifice. Some of to-day's parishioners are able from the grave stones in the churchyard, to trace their ancestry back nearly 200 years. The memorial window is a fine adaptation of Plockhurst's celebrated painting; "*Christus Consolator*," a beautiful and touching composition that appeals strongly to the faithful believer. Christ is represented as sitting in an open doorway, with His benign countenance, full of pity and love, turned toward a weary pilgrim seeking refuge and consolation, who has thrown himself at the feet of the Saviour. The group may be taken to personify the words: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." The design, however, was selected as illustrating a favorite text of Dr. Buchanan: "Lord, Thou hast been our refuge from one generation to another" (Psalm xc: 1; Prayer Book version). Dr. Buchanan preached a sermon from this text in 1872, which was published at the time, and also appears in his history of the parish. He caused this verse to be inscribed on the chancel wall of the venerable old church, where it became to be regarded as an appropriate motto, which has now found fit expression in his own memorial, not only being illustrative of the subject of the window, but forming the closing part of the inscription on the accompanying tablet. This tablet is of solid bronze, and occupies a fitting place beneath the window, of which it was made to form a part, covering as it does the full length and breadth of the broad sloping sill, and a portion of the wall below. The inscription, in old English text, in bas-relief, is as follows:

In loving memory of the Rev. Edward Young Buchanan, D.D., 1854—rector of Trinity church, Oxford, Philadelphia—1882. Ordained by Bishop White, and for 62 years a minister of Christ in his native State of Pennsylvania, at Allegheny, Meadville, Pequea, Leacock, Paradise, Philadelphia. Born at Mercersburg, May 30, 1811. Died at Philadelphia, Jan. 20, 1895. "Lord, Thou hast been our refuge from one generation to another."

The window is the work of the Tiffany Glass Co., of New York; the tablet is by George W. Shaw & Co., of this city, forming together in artistic combination, a memorial as beautiful and expressive as it is unique and lasting.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

STERLING.—Grace church, the Rev. Wm. W. Blatchford, rector. On the ninth Sunday after Trinity, the Rt. Rev. John McKim, D.D., Bishop of Tokio, read the lessons morning and evening, and delivered two very interesting and helpful addresses on missionary work in Japan. Sterling is the Bishop's old home. Mrs. McKim and their son Cole accompany him here for a brief visit with relatives.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Rev. James Sheerin, of Ashtabula, has accepted the rectorship of Trinity church, Morgantown, W. Va., in addition to the wardenship of the Episcopal Hall of the State University of West Virginia.

Six of the parishes and parish Sunday schools of Cleveland united this summer in an excursion outing and picnic; and three other parishes sent a small delegation of their people. The place chosen was Chippewa Lake. Eleven of the clergy were on the grounds, the six rectors of the participating parishes and five others. A thousand and sixty-four persons were on the excursion train, and it took 14 coaches to carry them.

At Little Mountain, services are held at three different hours on each Sunday, by visiting clergymen, appointed by the Bishop. The beautiful and commodious Pine Crest Hotel and the lovely cottages are quite full this summer, and the services are well attended. It was a happy thought of Bishop Leonard, the placing of this beautiful little chapel there among the pines on the mountain top; and all visitors to this cool summer home appreciate the blessing that the church of the Transfiguration brings to them, no matter what their church affiliations may be.

The Rev. A. W. Mann has accepted an invitation to preach at the convention of New York deaf-mutes, to be held at Saratoga Springs, in August. After laboring alone for a long time, the Rev. Mr. Mann has now an efficient coworker in the person of the Rev. Jas. H. Cloud, M.A., who has charge of the St. Louis and Kansas City missions, and holds occasional services at other places.

The Rev. E. Jay Cooke and family expected to be joined by relatives from New York, at Luzerne, Switzerland, about Aug. 1st. The party are travelling westward and are to reach New York during the month of October.

Bishop Leonard was one of the lecturers at the summer school of theology which was held for ten days in July, at Adelbert College, Cleveland. His address to the body of theologians was upon "The Doctrinal Basis of Ecclesiastical Unity." The Church idea was put forth clearly and strongly, "with malice toward none," but without wavering from the Church's position. He was vigorously applauded at the close of the lecture, and several of the distinguished men present were heard to express the great pleasure they had in hearing for the first time the Church's position stated so clearly and forcibly.

The Bishop and Mrs. Leonard are enjoying the month of August at a summer resort in New York State.

During the absence of the Bishop and Dean Williams, services at the cathedral are held as usual each Sunday, by Canon Watson and the new assistant, the Rev. E. S. Barkdull. The Sunday evening service during August is choral with no address. It is a sweet and restful service, the choir, though not as large as usual, doing excellent work.

GAMBIER.—The Rev. Charles L. Fischer, professor at Bexley Hall in the Department of the New Testament, was honored with the degree of Doctor of Divinity, from his alma mater, Trinity College.

The Rev. Dr. Seibt, of the chair of Dogmatic and Christian Evidences in Bexley Hall, has been nominated for a professorship in the General Theological Seminary. Gambier will lose one of its most scholarly professors, if he leaves Ohio, but Kenyon's loss will be the General Seminary's gain.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

ST. PAUL.—Mostly all of the city clergy are remaining at their respective parishes this summer; few, if any, are away on vacations.

Early in October the Rev. Percy C. Webber will conduct a ten days' mission at the church of the Good Shepherd.

A memorial mural tablet has been placed in St. Paul's church to the memory of the late A. H. Wilder, for many years a church warden, a gift of Mrs. Wilder and daughter. The design is very beautiful and artistic.

On the feast of St. James' the rector of the church, the Rev. A. H. Cotton, invited the parishioners to take tea with him and family in the rectory. After supper the parishioners repaired to the church, where Evensong was celebrated, with an appropriate sermon, by the rector. The offertory, which was appropriated to meet an emergency, amounted to $50. This speaks well for a small church composed of working people. A beautiful set of hangings for altar, lectern, and reading desk for Trinity season was donated to the church, and used for the first time Trinity Sunday. The rector has lately been preaching a course of attractive sermons, which have drawn large congregations.

The Rev. Dean Rollett, of Fergus Falls, has accepted the rectorship of Christ church, Redwing.

The corner-stone of the new church at Wadena, to be hereafter known as St. Helen's, was laid according to Masonic ceremonies last week. The church authorities have forbidden any further work upon the building until the stone is re-laid according to the prescribed order of the Church.

Kansas

The Standing Committee has sent out official notice changing the place of the Diocesan Convention to Topeka, with date of Sept. 18th.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

On Friday evening, Aug. 9th, an accident occurred on the Ocean View railroad near Norfolk, which caused the death of two very bright and promising young men, one of whom was the youngest son of the Rev. Dr. Gatewood, of Norfolk. After the accident, Dr. Gatewood, not finding the young men, and supposing them to be somewhere on the relief train, returned to Norfolk. Learning nothing of them there, he went back to the wreck, and early the next morning, on raising the foremost car, their bodies were found buried in the mud and water. Dr. Gatewood's son was a student in the Virginia Military Institute, and stood at the head of his class. He would have been graduated next year, though he was but 19 years old at the time of his death.

The Rev. John N. McCormick, of St. Paul's, Suffolk, has accepted a call to St. Luke's, Atlanta, and takes charge Sept. 1st. In his rectorate the new church at Suffolk has been completed. He is a loss to Suffolk, to the Norfolk Convocation, and to the diocese.

The Bishop has assigned the deacons recently ordained to their charges. The Rev. R. W. Patton goes to Christ church, Roanoke; the Rev. John G. Scott to Buena Vista, and the Rev. Mortimer Cassell to the Good Shepherd, Petersburg, and St. John's, City Point.

The church work in the diocese among colored people was never in such a prosperous condition as at the present.

After a long and faithful service, the Rev. J. Packard, D.D., has resigned the position of Dean of the Theological Seminary of Virginia. For considerably over fifty years Dr. Packard has been Professor in this institution, and Dean since the death of Dr. Sparrow. The Rev. Dr. Walker has been chosen as his successor.

Trinity church, Upperville, which was recently almost demolished, will be rebuilt on a different and much improved style of architecture.

The work of removing the old Christ church building, Charlottesville, been begun, to make ready for the erection of the handsome stone edifice that is to be on the same site. This is the oldest church building in the city. In the early part of the present century all of the Christian bodies worshipped in the courthouse. In 1824 the present church was built, somewhat different from the present church; for some additions have been made to it since. The plan of the old church before the additions were made, was furnished by Thomas Jefferson. The denominations, catching the spirit from their Episcopal brethren, soon erected for themselves houses of worship.

Southern Ohio

Boyd Vincent, D.D., Bishop

The following statistics are from the new Journal, and show the diocese to be in a good condition, both spiritually and financially: There are in the diocese 66 clergy, 7 postulants, 10 candidates for orders, 40 lay readers, and three deaconesses; three have been made deacons, and five ordained priests during the year. There are 51 parishes, 20 organized missions, 3 unorganized missions, and 11 parish missions. There have been 612 baptisms, 524 confirmed, and the present number of communicants is 8,759. In the Sunday schools there are 639 teachers, and 5,329 scholars. The sum of $23,388.40 has been given to charitable and mission work within and without the diocese. The total raised for all purposes is $168,870.86. The aggregate endowment for the support of different parishes is $93,500; for aged and infirm clergy, $9,222.36; for diocesan missions, $6,500; for the Bishop's use, $6,500; for the widows and orphans of deceased clergy, $25,000; and for all other purposes—hospital, education, etc.—it is $223,736.05, a total of endowments of $352,438.41.

HAMILTON.—A most excellent vested choir of 33 voices sang for the first time in Trinity church on Sunday morning, Aug. 11th. The voices for the choir had been selected and thoroughly trained beforehand by the rector, the Rev. Frederic E. J. Lloyd. The church was crowded both morning and evening, and many kind words were spoken by those present in regard to the singing. The oak stalls for the choir were given by Col. Alexander Gordon. A large room has been built at the west end of the church as a robing room for the choir. Mr. and Mrs. Frank E. Brant have recently presented to the church a brass alms basin, and Mr. and Mrs. Bronson have given a pair of cut-glass cruets, with silver tops, for the Holy Communion.

NORWOOD.—A chapter of St. Andrew's Brotherhood has been organized at the mission of the Good Shepherd. It starts with eight members, and the outlook for increased membership is very promising.

DAYTON.—The new vestry of Christ church has gone to work in earnest to increase the income of the parish. The members of the vestry have met with such success that it is probable that when a rector is called to fill the vacancy, an increase of $2,000 in the former salary will be offered. The interior side walls of the church have been refrescoed in a lighter color, which adds very much to the appearance of the church. Electric lights have taken the place of gas, and the change is very marked. The mission for colored people in connection with Christ church no longer meets in the parish house, but has secured the old Jewish synagogue, where services are held every Sunday. At a recent visit of Archdeacon Edwards to the mission he baptized six persons, and found a class awaiting the Bishop for confirmation. The work at present is in charge of Mr. Joseph Cleal.

WYOMING.—A very beautiful stone church is being erected on the lot given to the mission. The design of the building is quite churchly, both as to the interior and exterior. It consists of porch, tower, nave, transepts, chancel, and vestry-room. The interior will be finished in natural wood, and will have a seating capacity of about 250. The ladies of the mission have almost enough money to pay for the furnishings. Most of the windows will be memorials.

CINCINNATI.—The young men of Emmanuel church, under the auspices of the chapter of the Brotherhood of St. Andrew, spent the week of August 11th in a camp on the Little Miami river, about 10 miles above the city. On Wednesday of that week the parish had a picnic at the camp. The attendance was quite large. Several of the city clergy were present, and seemed to enjoy themselves greatly.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

St. Clement's church, the Rev. R. E. Pendleton, rector, has an organization which is entitled "The Ladies of St. Clement's." Their annual report, recently rendered, shows that during the year they have had 22 members, have held 34 meetings, have paid interest $50, and an Easter offering $100. This parish has also a very interesting society known as "The Holy Child Chapter." Over 100 little boys and girls belong to it, who meet regularly, the girls to sew, and the boys to make scrap books of pictures. Devotional services, singing, a story or two, with a Bible reading, vary the exercises. Over $30 was realized lately by a sale of their handiwork.

The Northern Archdeaconry held its summer meeting at St. Luke's church, the Rev. H. C. Swentzel, rector. The Rev. James H. Darlington, Ph.D., presided, though he was not in good health. The usual appropriations were voted to St. Michael's and St. Timothy's missions. The Rev. F. E. West, secretary, and Mr. Craig Wilmer and Mr. Lyman R. Green were appointed a committee with power to determine whether St. David's mission should be abandoned, or, if not, whether a new location should be chosen. The archdeaconry assumed the care of two new missions—the chapel of the Holy Comforter, on Debevoise st., and the mission of the Transfiguration, which is opposite Cypress Hills cemetery. The resignation of Mr. William H. Fleeman as treasurer was tendered on account of his having too many other church and business engagements, and was accepted, a resolution of thanks for his long and faithful service being voted to Mr. Fleeman. Charles F. Squibb, of Holy Trinity parish, was unanimously elected in his place. Reports were next heard from the mission churches. The meeting was well attended and interesting, and after these business matters were discharged, the Archdeaconry adjourned to enjoy the hospitality provided by the women of St. Luke's in the social rooms.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—The home for self-supporting women, at 1522 Harlem ave., has moved to 704 W. Fayette st. This home was started by Ascension chapter Daughters of the King. Later it was managed by individual members of the society, and not by any particular chapter. Excellent board is furnished at $3 per week.

The new St. Andrew's church is fast reaching completeness. The first Sunday in October is appointed for the opening service, when the Bishop is expected to be present.

The general missionary, the Rev. David Barr, by the Bishop's direction, spent the months of June and July in Lonaconing, Alleghany Co., where stands almost the last unrevived "silent" church in the diocese. For more than ten years, until the Rev. Mr. Barr was sent there, no services have been held. A warm friend of the church has promised to put the church building in good order. The Bishop asks for $100 from four persons for the re-opening of the church.

The Bishop has made known to the deputies of Maryland for the General Convention, his consent to the setting off of a new diocese, to be called the diocese of Washington. It remains now only to receive the approval of the General Convention, which will no doubt be given early after the assembling in October. As soon as that shall have been declared, the Bishop will call, at one month's notice, the primary convention for the organizing of the new diocese, and on such notice he will probably make known his decision as to the diocese which is to be his own field of work. It will be a very difficult and painful step for him to take.

The Rev. John H. Logie, who for the past nine years has been rector of the church of the Holy Innocents, has accepted a call to Trinity parish, New York, to take charge of St. Luke's church, one of the chapels of Trinity corporation. Dr. Logie came to Baltimore from Dayton, O. He has been an ardent and efficient worker, and is much beloved by the congregation.

WASHINGTON, D. C.—Prof. Melville Bell, who recently gave two acres of ground at Colonial Beach, which is to be used as the site of a home for indigent children, to be erected by the Daughters of the King, has offered ground for a summer rest for boys. The offer comes, like the first, through the agency of Mrs. Davenport, wife of the Rev. Willard G. Davenport, of Anacostia, D. C. In addition to these gifts Prof. Bell has given a generous sum of money.

The excavation for the foundations of the Hearst School for Girls, on the cathedral grounds, will probably be made shortly.

The Rev. Thomas S. Childs, D.D., has been appointed archdeacon by the Bishop, upon nomination of the Washington convocation, to hold office until the day of the meeting of the primary convention of the new diocese.

CROOM.—The vestry of St. Thomas' parish, the Rev. F. P. Willes, rector, intend building an enlarged vestry room in memory of the late Rev. Dr. Gordon, who for 30 years was rector of the parish.

HOMESTEAD.—The Rev. William Brayshaw, rector of St. Thomas' church, preached his farewell sermon Sunday, August 11th, to a large congregation. At the conclusion of his sermon he gave an interesting account of the work during his seven years and nine months' rectorship, which showed that he had 181 Baptisms; presented for Confirmation, 101; marriages, 26; burials, 86; administered the Holy Communion, 412 times; public services, 2,857; sermons and addresses, 2,645. For over four years he preached every Sunday at St. Clement's church, Philadelphia road; St. Andrew's, Harford road; and St. Thomas', requiring 24 miles traveling to fill the appointments. In February, 1893, the congregation of St. Thomas' became strong enough to be detached and have a rector of its own. Dr. Brayshaw had a new church built in 1888, and a new rectory in 1890. He also had minor improvements made during his rectorship. The total amount received and expended by St. Thomas' is $29,286.16. There are no debts upon the church, except a small mortgage upon the rectory, which is provided for. Dr. Brayshaw accepted a call to Trinity church, Alliance, O.

REISTERTOWN.—Work goes on vigorously in the erection of the new building for Hannah More Academy, the diocesan school for girls.

HAGERSTOWN.—Prof. Henry M. Onderdonk, head master of the college of St. James' Grammar School, near here, died on Wednesday, August 14th. Mr. Onderdonk took charge of the college in 1869, and converted it into a grammar school. He at once began the work of repairing and improving the college buildings and grounds, and in a short time they were restored to their former condition. During the war and up to 1868 the college was closed. The students were dismissed and many of them joined the Confederate Army. In the summer of 1864, Gen. Early's army encamped on the college grounds. The Rev. John Barrett Kerfoot, then principal, was arrested by Major H. Kyd Douglas upon orders from Gen. Early. Gen. Early with many regrets informed Dr. Kerfoot that he was arrested on orders from Richmond to arrest two of the most prominent clergy he could lay his hands on in retaliation for the imprisonment of the Rev. Hunter Boyd, a Presbyterian minister, of Winchester, who had been arrested by Gen. Milroy. Dr. Kerfoot was released on parole along with a member of the faculty of the college, who was also arrested, under solemn promise to secure the release of the Rev. Mr. Boyd at Washington. They failed to secure his release. Complications followed, and it was a long time before the red tape of the War Department was untied and Dr. Kerfoot restored to liberty and his friends. The college was not re-opened, however, until Prof. Onderdonk took hold of it. The institution is owned and supported by the Church. Prof. Onderdonk was a native of New York. His wife and four sons survive him. The deceased was widely known throughout the State, and was highly esteemed. He was the author of a popular history of Maryland, which was used for a long time in the public schools.

Newark

Thomas Alfred Starkey, D. D., Bishop

BISHOP'S APPOINTMENTS

NOVEMBER

1. Evening, St. George's mission, Maplewood.
3. Morning, St. Thomas' church, Vernon; afternoon, church of the Good Shepherd, Hamburgh.
4. Afternoon, Zion church, Belvidere.
5. " St. James' church, Knowlton.
6. " St. Peter's church, Washington.
10. Morning, Grace church, Rutherford; evening, St. John's church, Passaic.
13. Evening, Calvary church, Pamrapo.
17. Morning, church of the Mediator, Edgewater; afternoon, St. James' church, Ridgefield.
20. Evening, Christ church, Newton.
21. " St. John's church, Boonton.
24. Newark: Morning, St. James' church; evening, St. John's church.
27. Evening, Trinity church, Totoma, Paterson.

DECEMBER

1. Morning, St. Stephen's church, Milburn; evening, All Saints' church, Orange.
4. Evening, St. John's church, West Hoboken.
8. Morning, Christ church, Ridgewood; evening, St. Luke's mission, Paterson.
15. Jersey City: Morning, Christ church; evening, St. Paul's church.
20. Evening, St. Thomas' church, Newark.
22. Newark: Morning, Grace church; evening, Christ church.

JANUARY, 1896

3. Evening, Trinity church, Irvington.
5. Morning, St. Paul's church, Paterson; evening, St. Mary's church, Haledon.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

At Mason City the Rev. Dr. Quinn has held three open air services in the park, on Sunday, July 21st and 28th, and Aug. 4th, at 6:30 P. M. These services attracted considerable attention, and many who have not been in the habit of attending any religious service were drawn to these exercises, and thus became acquainted with the Church. The last service was a great success, the address being on "The Phases of the Christ-life as Given in the 119th Psalm," in the first verse of each section. This was a view new to most of those present, and very suggestive.

The Rev. Stephen Humphreys Gurteen, M.A. (*Cantab.*), LL.D., has been appointed by the Rt. Rev. William Stevens Perry, D.D. (*Oxon.*), Bishop of Iowa, Senior Canon, non-residentiary, of the cathedral church of Davenport; select preacher in Advent and Lent; and lecturer in Anglo-Saxon and early English literature in Griswold College.

Canon Gurteen was appointed Dean of the Davenport cathedral 18 years ago, but was unable to accept the appointment at that time, owing to the demands of his work at the cathedral church in Buffalo, N. Y., and his absorbing interest in the success of the Charity Organization Society, of which he is the founder in the United States. The newly appointed Canon is the author of several works, the latest of which, "The Arthurian Epic," has been most favorably received both in America and England.

Connecticut

John Williams, D.D., LL.D., Bishop

St. James' church, New London, the Rev. A. P. Grint, Ph.D., rector. By the will of Frank W. Lawrence, recently deceased, this old colonial parish has received a bequest of $7,000.

The Living Church

Chicago, August 24, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

REFERRING to various movements of religious bodies to form unions for prayer and work, such as the Evangelical Alliance, Christian Endeavor, etc., *The Reformed Church Messenger* says: "All these movements, whatever good they may have accomplished in other directions, have tended rather to prevent than to foster Church union. They have satisfied the desire without realizing the fact." The same writer suggests that any movement which gives promise of results must be by the Church in her official capacity, as a body, and not by "snch unofficial coteries" as the "Catholic League." Such a society "cannot speak for the churches, and however unintentionally, it impliedly reflects upon the churches."

Canons and Candidates

The Lutheran World draws attention to a recent ordination in the Episcopal Church. It says that among the candidates ordained not long ago in a certain diocese was a convert from Lutheranism. The record of this youth is as follows: A Lutheran congregation, after rescuing him from a career of ungodliness, had expended the sum of one thousand dollars to prepare him for the ministry of the Evangelical Lutheran Church. Thereupon, after finishing, with the help of this money, his academic course and two years in a Lutheran Theological Seminary, "he suddenly underwent some change of mind or purpose, and skipped over to the Episcopal Church." Now, after the lapse of a year, he has been admitted to Holy Orders, without refunding a single dollar of the amount he had received on the professed purpose of entering the Lutheran ministry and without any testimonials whatever from the Church with which he was formerly connected or from the seminary where he passed two years. *The Lutheran World* also refers to another still more flagrant instance, where a man who had been expelled from a Lutheran school, for immorality, and had been deprived of his ministerial license for the same reason, turned up a few years later in the ranks of the Episcopal clergy.

In view of such cases it is not surprising that our esteemed contemporary feels impelled to make some severe comments. It is astonishing that a bishop and seminary faculty should apparently have no concern for the antecedents of men who enter the ministry of the Church. It asks whether, among our multitudinous canons, we have none to provide that an accepted candidate shall be a man of common honesty, or of good report of them that are without. "Is contempt for moral obligations a passport to Episcopal ordination? Or are we to assume that the holy hands of Apostolical Succession answer for the delinquencies of a postulant the same purpose as charity does for ordinary individuals, *i. e.*, they are so large as to cover a multitude of sins?"

Such remarks are indeed severe, but in view of the facts as stated, we have no right to resent them. As for canons, there is no lack of them. By a succession of steps, nicely defined and graduated—a series of recommendations and admissions, most admirable on paper—the applicant must make his way to the consummation of his desires. A bishop, whose judgment at the outset is left unfettered, must approve. Eight laymen must certify to the applicant's "piety, sobriety, and honesty," and also to his fitness, in their judgment, for the holy ministry. Two presbyters, again, must certify to the same points and express themselves as satisfied "after due inquiry" that, among other things, "his desire to leave the denomination to which he belonged has not arisen from any circumstances unfavorable to his moral or religious character," etc. After these three safeguards have been applied, the Standing Committee next takes the matter in hand, and if satisfied, on the strength of these certificates and other grounds also, if they choose, may admit the applicant to the standing of a candidate for Holy Orders. Similar tests are again applied when the time arrives for ordination to the diaconate, and finally, when the deacon seeks the priesthood. These regulations, conscientiously applied, are sufficient to cover the ground. They might be developed and amplified indefinitely without any improvement in the practical results. For laws cannot execute themselves, though there is a prevalent idea in this country that they can. If a law in Church or State is disregarded or inefficiently executed, the favorite method of meeting the emergency is to amend the law, to make its provisions more detailed and stringent. The deplorable looseness which so often saddles upon the ministry of the Church incompetent and even morally unfit men, is not a consequence of the lack of canons, but of the lack of a proper sense of responsibility on the part of those whose duty it is to fulfil the requirements of the canons. Bishops too easily give their official "approval," laymen and clergy "certify" without "due inquiry."

Our canons are framed in accordance with the old theory which has so long prevailed in this country that a careful system of checks and balances will ensure good results; that one person or body will supply the inefficiency, carelessness or mistake of another. In civil affairs, especially in the matter of municipal government, this principle is beginning to be seriously questioned by students of politics. There is room for doubt, whether the division of responsibility provided for in our canons of ordination has not failed of its purpose. We do not think there is much ground for believing that, with all our present checks and safeguards and multiplicity of certificates, the general character of our ministry is any higher than under the simpler provisions of thirty or forty years ago. The fact probably is that where the sanction of several classes of persons is required to the same things the feeling of responsibility is lessened in proportion to the number. Each leaves to the other that particular inquiry into the details of the case, which they are all supposed to make without reference to each other.

But without pausing further to speculate upon theoretical questions, it remains true that if the various parties under whose inspection an applicant must pass, from Bishop to Standing Committee, fulfil faithfully and conscientiously the duties laid upon them by the Canons as they stand, the chance would be indefinitely lessened of the reception of unworthy men. The heaviest responsibility undoubtedly rests upon the Bishop, as is right. Nothing can be done without his approval. That no formula is prescribed by which he shall proceed in order properly to inform his judgment, is a proof that the Church trusts that he has the wisdom his position calls for. If an applicant is from the theological school of another Christian body, it is an elementary proposition that there should be some inquisition into the character he has sustained there and the circumstances of his departure. It is impossible that canons should specify everything. New cases constantly present themselves. It must be assumed that those who have been invested with responsibility in these matters will at least use such obvious means of informing themselves as would occur at once to the mind where worldly interests merely were involved. "Due inquiry," cannot, surely, imply anything less than this.

The utter uselessness of filling the ministry with men of cloudy antecedents, and the injury to the Church as a whole, and to individual souls, which has too often resulted from looseness in this regard, are so obvious and so perfectly well known, that it seems almost inexplicable that the sense of responsibility should not be stronger that it often appears to be in those who have the matter in their hands. There is no duty more solemn or full of graver consequence laid upon bishops or any of the clergy or laity than that which makes them judges of the fitness of those who are admitted to Holy Orders. The character of the priesthood depends upon their decision; and upon the character of the priesthood depends, humanly speaking, the success or failure of the Church's mission in the world.

Five-Minute Talks

BY CLINTON LOCKE

XXVI

I notice that an association has been formed to supply the public with non-sectarian and non-doctrinal sermons. Now to my mind a sermon that was non-sectarian and non-doctrinal would be worthy of a place in the greatest show on earth. I presume "non-sectarian" means a sermon to which neither Methodist, Baptist, Presbyterian, Ethical Culture, Christian Science, Universalist, nor Unitarian, could object, a sermon out of which has been taken anything that could possibly be faulted by any particular division of Christians, a sermon that could be preached in a joss house as well as a church, and would be quite as appropriate for the steps of a Japanese temple as the pulpit of a modern meeting house. Such a sermon would be very much like a rice pudding, from which had been removed the rice, the sugar, the flour, the salt and the eggs. The *residuum* would be, *nil*. The ministers who are to write these sermons belong to various sects and honestly profess to hold the views of the sect to which they belong, and to believe that their sect presents the best possible exposition of Christianity. How can they with any consistency set forth sermons which utterly ignore the "best possible exposition of Christianity?" Is that fair? Is that honest? Can they do this without juggling with words? How, for example, could a Baptist or Methodist clergyman urge people to follow Christ and walk in His way, without alluding to Baptism and the Lord's Supper, and yet these two things are certainly sectarian, for the Salvation Army, the Y. M. C. A., the Christian Scientists, the Quakers, and many other Christian bodies do not hold these things as at all indispensable in the right following of Christ. This association of ministers must leave them all out, and yet the sects to which they belong teach in their confessions of faith their absolute necessity as part of the following of Christ.

But far funnier than the non-sectarian sermon would be the non-doctrinal one. How I should like to see it! But alas! I never can, because it is perfectly impossible that it should exist. Remember, it is to be a Christian sermon, set forth by Christian ministers as an exposition of Christianity. It must rest on the belief in one God, all just, all holy, all powerful, all merciful. Certainly nothing less than that could express any Christian idea of God, and yet here immediately we have a doctrine over which men have fought and disputed and agonized for thousands of years, but in the plan of these sermons disputed doctrines must be ignored. I would ask how then, in the name of common sense, can you, on these terms, lay even the foundations for number one, in the course of non-doctrinal sermons? It is perfectly natural that all religious doctrine should cause dispute, because religious doctrine is like the doctrine of our family life, or the doctrine of our government, something that is woven in with our life, and we naturally resent its being disparaged. In times of ignorance we resented it with fire and sword, and we still are using bad and bitter and intolerant language about it. All that was wrong, but if we have any robust faith at all, we must of necessity protest boldly, strongly, loudly against those who attack it. We would be false to our captain Jesus Christ, and chicken-livered soldiers of the Cross if we did otherwise. Picture to yourself a sermon which did not dare to say for fear of being though

doctrinal, that God punished the wicked and rewarded the righteous, or that could only allude to Christ in the most general and milk-and-watery way for fear of treading on the toes of the doctrines of His nature, His knowledge, His power, His remedial work. Would it not be Hamlet with Hamlet left out? Remember that a sermon which denies or ignores certain doctrines is just as doctrinal as any other. "I do not believe in the personality but in the immanency of God, and I believe the Lord Jesus to be human born only, and only a great exemplar," is just exactly as much of a creed and a doctrinal statement as the Nicene Creed. The people who hold such views hold them as their Creed, and if they have an organization (and they must have to live), that will be the creed of the organization, and these will be the doctrines preached. Do you not see that a non-doctrinal sermon is as great a monstrosity as a six-legged calf?

But we will be told that the object of this course of non doctrinal sermons will be to teach morality. Yes, but what kind of morality? Turkish morality? Apache morality? or Christian morality? But Christian morality rests on the Christian religion, and the Christian religion is a series of doctrines concerning Christ and His teaching. It cannot be stated without immediately involving dogma. It is not conceivable that these ministers intend to set forth that modern code of morals which boasts itself as entirely free from the shackles of Christian opinion and resting entirely upon the natural desires of man. Beyond a doubt they intend strongly to urge every human being to repentance, to throw off sin, to seek the face of God in prayer, to recognize a duty to a Father as shown in a child-like obedience, and to the practising of every virtue because God loves it. Their ideal will be the Lord Jesus, and to Him will they point their hearers. But all this is Christian doctrine; it is the essence of the Christian Creed. Christian morality is founded on Christian doctrines, and it is pure moonshine to talk of non-doctrinal sermons.

Our Sunday Schools

BY X. Y.

DEAR LIVING CHURCH:—On the subject of Sunday schools the voice of the rector or superintendent has not infrequently been heard, while the Sunday school teacher has remained generally silent. Yet any one who has been a teacher knows that something might be contributed to the discussion from this quarter also.

The inefficiency of our schools implies by natural inference deficiencies on the part of the teachers, and doubtless they as a body are quite aware of their shortcomings, for while there are men and women among them well fitted for their office, most of our teachers are pressed into the service, frankly avowing their own lack of training, and only yielding to the pressure from a sense of duty to the parish and to the Church at large. These represent the average Sunday school teacher, and it is just these who are often hampered by much that is quite outside of their own personal inadequacy.

Let us consider one of them as she sits with her class. (We use the feminine gender out of deference to the majority.) She has come to the point where the children are to be given something drawn from her own inner consciousness on the topic of the lesson. Her little discourse has been prepared with some care, and she starts off hopefully and holds the attention of the class for a few minutes, when interruption number one occurs with a bang. It is the library books deposited at the end of one of the benches, and though they will not be distributed before the closing of the school, all eyes are instantly diverted from the teacher to the pile of literature towards which the nearest fingers also may go out surreptitiously, so that several minutes have to be spent in restoring the *status quo ante* The teacher has but just got started again when interruption number two calls off her attention, as well as the children's. This time it is the superintendent come to inquire what she knows about So and-so who has been absent for a while. She gives the desired information, and settles once more to business, being obliged to go back a little, however, for a good start. But now the children have had enough of the exordium, and those of them who are sitting back to back with the next class, so that they can hear what goes on there, are under the influence of rival attractions. The young lady in the Gainsborough hat who presides over the neighboring class is not, we shall have to confess, an average teacher; she is under the average, though no shame to her, for she has only just come into the Church from one of the societies, and as what she has learned of Church doctrine in the five or six lectures before her Confirmation cannot always be brought to bear, she makes the lesson last as long as possible, and then, to fill up the remaining time, lets the boys tell her how they amused themselves Saturday afternoon. What else can she do, poor child? We are not blaming her, but her method does add to the difficulties of her average neighbor. However, we will suppose the latter has got her class in hand again after a fashion, when interruption number three puts her ideas to rout. For now comes the rector himself, and we must hasten to say that no visit could be more agreeable or conducive to the advancement of all concerned if he comes to make some appropriate remarks of his own on the lesson, or to question the children upon it; but he may come to confer about something quite foreign to the occasion; he has something to say to that particular teacher, and for some reason he prefers to say it then rather than after school. Nothing is farther from his thought than to create an undesirable diversion, and yet if he could imagine one of the wardens approaching him during the delivery of his sermon and opening a conversation about the next vestry meeting, he would get a very good idea of the effect of his own proceeding in the Sunday school. The average teacher, indeed, does not get her thoughts together again half so readily as he would. We still insist upon the descriptive term because those above the average are not so easily put out by interruptions, and those below it rather enjoy them than otherwise, Miss Gainsborough, for instance, says naively that she is glad to have anything happen, because it helps pass the time.

In short, environment and circumstances have as much to answer for in the Sunday school as anywhere else. When the whole school is taken into the church for the rector's catechising, and also to be present at Baptism as a sacramental object lesson, let us look again at our representative teacher. She has been at pains to impress upon her class an idea of the importance and solemnity of what they are to witness; some of the class have never seen a Baptism, perhaps; the others may have seen Baptisms only too often, under the impression of a mere ceremony for giving children a name; but we will assume that she has contrived to convey to them all that something of import is to take place, and they are prepared to look and listen as they never have done before. So far, so good; but when the school turns to face the font, our teacher finds that in the reversed order of things, her children are going to have a very different object lesson from the one she had in view; they are now directly behind the "bad class," which unfortunately is known in many of our Sunday schools, and it is not in human nature that they should attend to what is passing at the font when there is a species of circus going on under their very eyes. There is sparring and the high jump, *i. e.*, a leap over the back of the pew into a vacant one and return (this is not a fancy picture), and even to see a boy stand up on the seat or lie down at full length on it, is enough to raise a giggle. In fact, it is evident that our average teacher's instruction for that time might as well have been given to the wind.

Just how to classify the teacher in charge of the "circus" one does not quite know, though it may be said for her that she herself has plainly no idea of Baptism as a sacrament, and also that she disapproves of the conduct of the boys. She has a deprecating smile for the milder sort of misbehavior, and shakes her head at the worst of it.

All this, alas! is nothing very new; everybody knows it and everybody deplores it, but it does not seem as if everybody took it fairly into consideration and saw that much needs to be done in aid of the teachers as well as for the children, when we talk about the improvement of our schools.

Letters to the Editor

CHURCH DEFENSE

To the Editor of The Living Church:

With many excellent agencies for furthering the work of the Church, we are singularly deficient in an organized and systematic Church defense work, but an effort is being made to meet this need. The American Church League has been formed, under the presidency of the Rev. M. Van Rensselaer, D.D., LL.D., of New York, with an experienced newspaper editor, the Rev. Wm. Wirt Mills, of Erie, Pa., as secretary, and it is the purpose of this League to devote itself to the work of Church defense. With this in view, the clergy and laity are asked to furnish the secretary, as promptly as possible, with clippings of all newspaper attacks upon the Church and of all misrepresentations of the Church and its Faith; with all facts showing the progress of the Church and the growth of Catholic Faith and practice; with all diocesan and parish papers, convention journals, reports, pamphlets, announcements, etc. Such matter should be addressed to the Rev. Wm. Wirt Mills, Box 115, Erie, Pa.

Contributions are also asked for the work of the League, and should be sent to Mr. E. S. Gorham, treasurer, 114 5th ave., New York.

A. B.

CONGREGATIONAL SINGING

To the Editor of The Living Church:

I plead for congregational singing in our public worship. The tendency of choirs to-day is towards music of such elaborateness as to render congregational singing impossible. Church choirs, *me judice*, should lead, never usurp, the functions of the congregation. We make our boast of the Prayer Book and style it proudly the Book of Common Prayer. Why should not our prairies be common to all within the temple walls? It is time, surely, that we called a halt. Let us simplify our Church music and give our people a chance to sing. What more cold, and dreary, and incongruous than a choral performance in church in which none dare join the choir? What more inspiring than the heartsome, gladsome singing of a whole congregation?

I am anxious to form an American Church Congregational Music Association, and, to that end, I invite the co-operation of those of your readers who are in agreement with me, and with me desire a reform in the character of the musical portion of the Church service.

FREDERIC E. J. LLOYD,
Fellow of the Church Choir Guild,
London, Eng.

Trinity Rectory, Hamilton, O.

Opinions of the Press

The N. Y. Observer

PRESBYTERIAN STABILITY.—Presbyterians have a definite creed, a clear and powerful form of government, and a consistent history. Again and again they have cast out an element which demanded liberality of belief and loose forms of government, and the last re-union was made with no concessions, but upon the standards of the Church, pure and simple; an attempt to revise the confession of faith has also signally failed. Any man, therefore, who enters the Presbyterian ministry has not read history, or has read it to little purpose, if he expects to find elasticity of creed or flexible government as a constituent element in the Presbyterian Church. They are not there, and practical efforts to introduce them will be as futile as rebellion against Papacy.

The Christian Intelligencer.

DOGMA.—Dogma is a word repudiated and scoffed at by many. What does it mean? Its most common signification is a definite article of faith. It is not speculation, metaphysics, or theological explanation. It does not explain or argue; it only asserts. It states facts verified by collective experience. It asserts what already is believed. It declares what the Church means by its faith. It is the simple assertion by Christian believers of what they in common do, as a fact, hold and believe. The contents of the Scripture have been analyzed and discussed freely and keenly down through the centuries, and the dogmatic creeds simply report the conclusions to which the church has come. Doubtful terms and hazy expressions have been repelled, and a clear, definite statement of the truth has been given. This is dogma. And to make little of it is to deny the Church's power to say what it is that she believes. It is easy to say that faith must be inarticulate, unintelligent, and below the level of natural things. If this be so, the existence of Christianity as an organic society is at an end. If it cannot say even to itself what it means by its belief, then it has no capacity for combination, its members cannot associate in united action, its corporate construction falls into ruin. "No dogma, no Church."

The Outlook.

REASON AND SCIENCE.—It is irrational for reason to say, I cannot find a place for certain perceptions in the scheme I have thought out, therefore I will deny their existence. There are certain facts of the spiritual life which are at least as clear as any facts testified to by the sense-perception. It is in these facts the religious life is grounded, and out of them reason constructs theology; as in those other facts the sensuous life is grounded, and out of them reason constructs science. They are such as these: The percep-

tion of moral evil in others, and the resultant indignation, called anger. The perception of moral evil in ourselves, and the resultant indignation, called remorse. The propitiation or satisfaction of the first indignation, called forgiveness. The propitiation or satisfaction of the second indignation, called peace. Spiritual communion with the great undefined and yet not unknown spirit, called prayer. Courage, hope, peace, higher ideals, and more strenuous resolve to realize them, in one word, life, coming sometimes from a living, present visible, friend, as from a mother to her child; sometimes from the voices and lives of the dead, as from the Bible; sometimes from the invisible Presence, as from prayer—in all cases called inspiration. Spiritual perception of splendor in character, in human hero, and of such splendor in the Christ, eclipsing that of all human heroes. Reason may make what it will or can out of these kindred experiences of the human soul. But it is unreasonable if it denies them. They are as well attested as any of the facts of the external world. Reason may explain them, but it cannot explain them away. It may interpret variously wrath, remorse, forgiveness, peace, prayer, inspiration, Christ—but if it denies them, it denies a world as truly perceived as any the eye sees or the ear hears, and denies them in vain.

Helen Livingston Fairbank

ENTERED INTO REST, JULY 15, 1895

BY THE REV. J. HARRIS KNOWLES

A month among the happy living dead,
What wonders must have flashed within thine eyes,
Which see the glories of that paradise,
Whose splendors now before thy gaze are spread!
No more the weary earth, no more the dread
Of loss or failure, or the sad surprise
Of mortal sin; the way before thee lies
Straight to the feet of Him, our Risen Head.
As, on the earth, thou didst His Presence hail
Upon His Altar Throne, in that sweet Feast,
Which told thee that His love should never fail;
So now, that Love which met thee at the Rail,
Doth welcome thee, all earthly toil surceased,
Thy dross all purged away, thy gold increased.

New York, August 15, 1895.

Personal Mention

The Rev. A. F. Blake has gone to Carthage, Mo.

The Rev. W. J. Smith has gone to Flat Rock, N. C.

The Rev. C. W. Duane has gone to Bingham, Mass.

The Rev. George H. Walsh may be addressed at Jenkintown, Pa.

The Rev. J. N. Barry has removed from Colfax to Palouse, Wash.

The Rev. W. M. Mitcham has taken charge of Christ church, Stanhope, N. J.

The Bishop of Nebraska is summering at York Cliffs, on the sea coast of Maine.

The Rev. Robert Hudson, of Syracuse, N. Y., has been staying at Watch Hill, R. I.

The Rev. E. H. Earle has resigned the rectorship of Trinity church, Caro, Mich.

The Rev. Leverett Bradley is passing vacation days at West Gouldsborough, Me.

The Rev. R. D. Brooke has resigned the rectorship of Trinity church, Monroe, Mich.

The Rev. Charles N. F. Jefferys is spending the month of August at Short Hills, N. J.

The Rev. W. B. Morrow has been visiting at Stockton Park, Nutley, Essex Co., N. Y.

The Rev. Dr. Chas. H. Babcock is spending the summer season in the White Mountains.

The Rev. James Goodwin has resigned the charge of St. Barnabas' mission, Berlin, N. H.

The Rev. B. H. Latrobe who has been staying at Atlantic City, has gone to Ocean Grove, N. J.

The Rev. J. G. Minnegerode, of Louisville, Ky., will spend the next four weeks at Culpeper, Va.

The Rev. C. E. Murray is spending his vacation at Block Island, off the coast of Rhode Island.

The Rev. W. E. A. Lewis has accepted appointment to the charge of Trinity church, Caro, Mich.

The Rev. J. D. Kennedy, of Brooklyn, N. Y., is summering at his cottage, at Bolton on Lake George.

The Rev. Francis Byrne, of St. John's cathedral, Denver, Col., takes a brief vacation in the mountains.

The Rev. Robert Scott, of Warrensburgh, N. Y., is passing vacation days at Saratoga Springs, N. Y.

The Rev. G. J. Burton who has been staying at Atlantic City, N. J., has gone to Richfield Springs, N. Y.

The Rev. A. B. Carver, D.D., rector of St. John's church, Yonkers, N. Y., has been at Lake George.

The Rev. Dr. Edward T. Bartlett is in temporary charge of the church of Our Saviour, Jenkintown, Pa.

The Rev. J. M. Hayman is acting as volunteer chaplain at the poor house of the 22nd ward, Germantown, Pa.

The Rev. J. J. Moore is spending the greater part of the month of August on the seashore of New Jersey.

The Rev. W. W. Brander has resigned the rectorship of Rivanna parish, Va., and removed to Richmond, Va.

The Rev. R. T. W. Webb has accepted the rectorship of Grace church, Mt. Clemens, Mich., and entered upon his duties.

The Very Rev. F. A. Paradise, dean of Christ church cathedral, New Orleans, is spending vacation at Charlotte, Vt.

The Rev. A. G. Grinnan has accepted the rectorship of Christ church, Point Pleasant, W. Va., and entered upon his duties.

The Rev. C. S. Abbott, of Belleville, diocese of Newark, is passing the month of August at Intervale, in the White Mountains.

The Rev. Robert L. Stevens has resigned the rectorship of St. John's church, Concord, Pa., and will probably remove to New Jersey.

The Rev. John C. Tebbetts, rector of St. John's church, North Adams, Mass., is passing the month of August at Lake Bomoseen, Vt.

The Rev. Geo. W. Ferguson, of Sing Sing, N. Y., has taken temporary charge of Grace church, White Plains, diocese of New York.

The Rev. Wm. S. Southgate, D.D., rector of St. Anne's parish, Anne Arundel Co., Md., has gone on a month's vacation to Mt. Desert, Me.

Hon. John L. Cobbs, of Montgomery, Ala., has been appointed by the Bishop of Alabama, a trustee of the University of the South, to fill a vacancy.

The Rev. Wolcott W. Ellsworth, assistant minister of Christ church, Greenwich, Conn., has accepted the rectorship of Christ church, Unionville, Conn.

The Rev. R. E. Dennison, rector of St. Timothy's parish, Roxboro, Pa., with Mrs. Dennison, is spending the month of August at Atlantic City, N. J.

Dr. Geo. Wm. Warren, the composer, organist of St. Thomas' church, and lecturer at Columbia College, is spending his summer vacation at Lake George.

The Rev. Dr. O. Sievers Barten, of Norfolk, diocese of Southern Virginia, is passing the month of August at the Blue Mountain House, Washington, Conn.

The Rev. St. Clair Hester, rector of St. George's church, Brooklyn, N. Y., is passing his vacation at the Sunset Hill House, in the White Mountains.

The Rev. Henry C. Dyer, of Philmont, N. Y., has accepted the rectorship of the church of St. Sacrament, Bolton, diocese of Albany, and entered upon his duties.

The Rev. G. V. Gilreath has taken charge of St. Mary's church, Amityville, and the church of St. Michael and All Angels, Seaford, diocese of Long Island.

The Ven. W. R. Thomas, D.D., archdeacon of Orange, diocese of New York, sailed for Southampton, on the steamship "Paris," July 31st, to be gone about two months.

The Ven. Frederick B. Van Kleeck, D.D., Archdeacon of Westchester, and rector of Grace church, White Plains, N. Y., is spending his vacation at Avon-by-the-Sea, N. Y.

The Rev. F. A. D. Launt, rector of St. David's church, Manayunk, Pa., arrived in town 3rd inst. per steamer "Southwark," after a rough passage of nine days from Liverpool, Eng.

The Rev. J. N. McCormick has resigned the rectorship of St. Paul's church, Suffolk, Va., and accepted a call to St. Luke's church, Atlanta, Ga. He will enter on his duties Sept. 1st.

The Rev. C. H. B. Turner has resigned the rectorship of the church of St. Michael and All Angels, Anniston, Ala., and accepted the appointment of Dean of St. Mary's cathedral, Memphis, Tenn.

The Rev. Charles H. Arndt, associate rector, has been asked by the vestry of Christ church, Germantown, Pa., to reconsider his resignation, and take a year's leave of absence. He will go to France.

Bishop and Mrs. Scherer Schewsky left Boston for China, August 15th, and expect to take the steamer from Vancouver, August 26th. Their address in China will be St. John's College, Shanghai.

The Rev. H. M. Green, rector of St. Paul's, Canton, O., has accepted a unanimous call from the vestry and congregation of Trinity parish, Tortona, O., and will enter upon the duties of same Sept. 1st.

The Rev. J. Poole Hutchinson, rector of Calvary Monumental church, has been passing his vacation at Bristol, Pa., where he is doing duty at the church of St. James the Greater during the absence of the rector, the Rev. W. B. Morrow.

Official

MEETING OF RACINE ALUMNI

It is not known that Dr. de Koven ever officiated in any church in Minnesota, except in the church of the Good Shepherd, St. Paul. Its rector has received the following from Bishop Gailor, a Racine alumnus: "I shall be glad to preach for you to the Racine alumni on the date you mention, October 10th. Anything for old Racine."

Died

GILBERT.—At her residence, 322 West 20th st., on Friday, Aug. 9, 1895, Maria Elizabeth, wife of Walter B. Gilbert, aged 66 years.

Grant her, O Lord, eternal rest, and let light perpetual shine upon her.

SUPPLEE.—On the 14th of August, at Cape May Point, N. J., the Rev. Enoch H. Supplee, Ph.D., after a lingering illness of eight months under great Christian patience. He was eminent as a teacher, as head of "The Supplee Institute" in Philadelphia, having, with the aid of his wife, carried it on for many years.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

The fiscal year ends with August. Contributions to be included in this year should reach the treasurer by September 1st.

Remittances should be sent to MR. GEORGE BLISS, treasurer 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

THE Mid-Western Deaf Mute Mission asks to be remembered on next Twelfth Sunday after Trinity (Sept. 1st). Offerings to meet expenses may be sent to the REV. A. W. MANN, General Missionary, 922 Cedar Ave, Cleveland, O.

HAS any church a disused altar, about five feet in length, or any other church furniture, to send to a small mission at Good Thunder, Blue Earth Co., Minn.? A chapel is now building. F. M. WEDDELL, Missionary in charge.

TWELFTH SUNDAY AFTER TRINITY

The Church Mission to Deaf-mutes, New York, incorporated in 1872, desires to be specially remembered on the twelfth Sunday after Trinity. Its representatives hold sign services in various places. Its fund for the sick and poor needs replenishing. Its home for aged and infirm deaf-mutes is dependent upon charitable contributions for its support.

MR. WM. JEWETT, treasurer, 89 Grand st., New York.
REV. THOMAS GALLAUDET, D. D., General Manager,
114 W. 13th st., New York.

Church and School

WANTED.—Charge of parish, or as assistant priest in a large church. Good references. Address "CLERICUS," care THE LIVING CHURCH.

WANTED.—Position as master in a Church school by a graduate of Oxford University (Eng.) in holy orders. Experienced in teaching. Good references. Address J. N. T., care THE LIVING CHURCH.

WANTED.—An instructor in mathematics, and one in French and German. Churchmen preferred. State terms and references at once to CATHEDRAL CHOIR SCHOOL, Fond du Lac, Wis.

A HOME is offered to a devout, well bred, educated Churchwoman, in exchange for short hours intellectual work. Address N. FARRAR, care LIVING CHURCH.

SITUATION as matron, companion, or housekeeper. Recommendations excellent. Write to the Rev. WM. JONES, Owensboro, Ky.

COMPETENT organist and choirmaster desires position now or Sept. 1st. Young, energetic, and a Churchman, with degree from London. Address, ORATORIO, THE LIVING CHURCH office.

WANTED.—By an unmarried clergyman, of experience, extempore preacher, Catholic, the rectorship of a small parish, with good music. Address "PRIEST," care of THE LIVING CHURCH.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

WANTED.—A home, in good Church family, for an orphan boy, aged ten years, or one aged six years. Both bright boys of good parentage. For particulars address, THE REV. J. B. GAUTHIER, Gardner, Door Co., Wis.

GENERAL CONVENTION JOURNALS—1880 AND 1889—FREE. Upon receipt of 35c. for "book postage" or order to send by express (C. O. D.), I will give the above two Journals to the first applicant. WM. STANTON MACOMB, 256 S. 38th st., Philadelphia, Pa.

CHAPTER No. 1314 of the Brotherhood of St. Andrew, Cripple Creek, Col., appeals for the gift of books, periodicals, etc., for their free library and reading room. They earnestly appeal to all Churchmen having a spare book to send it to them. All receipts will be gratefully acknowledged by the secretary, MR. G. H. HACKETT.

LEFFINGWELL GENEALOGY.—I am preparing for publication a genealogy of the Leffingwell family, as compiled by our kinsman, the Rev. E. B. Huntington, down to about the year 1876. The statistics for the last twenty years must be obtained. I therefore ask that the address of every reader who is descended from the old family in Norwich, Conn., be forwarded to the office of THE LIVING CHURCH. C. W. LEFFINGWELL.

The Living Church

55 Dearborn St., Chicago

SUBSCRIPTION.—$2.00 a year, if paid in advance. To the clergy, $1.00.

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The Editor's Table

Kalendar, August, 1895

4.	8th Sunday after Trinity. (White at Evensong.)	Green.
6.	TRANSFIGURATION.	White.
11.	9th Sunday after Trinity.	Green.
18	10th Sunday after Trinity	Green.
24.	ST. BARTHOLOMEW.	Red.
25.	11th Sunday after Trinity.	Green.

Wanted---A Minister

FROM *The Baptist*

We have been without a pastor
Some eighteen months or more,
And though candidates are plenty—
We've had at least a score—
All of them "tip-top" preachers,
Or so their letters ran,
We're just as far as ever
From settling on the man.

The first who came among us
By no means was the worst,
But then we didn't think of him,
Because he *was* the first;
It being quite the custom
To sacrifice a few,
Before the church in earnest
Determines what to do.

There was a smart young fellow,
With serious, earnest way,
Who, but for one great blunder,
Had surely won the day,
Who left so good impression,
On Monday, one or two
Went round among the people
To see if he would do.

The pious, godly portion
Had not a fault to find;
His clear and searching preaching
They thought the very kind;
And all went smooth and pleasant
Until they heard the views
Of some influential sinners,
Who rent the highest pews.

On these, his pungent dealing
Made but a sorry hit;
The coat of Gospel teaching
Was quite too tight a fit.
Of course his fate was settled—
Attend, ye parsons all,
And preach to please the sinners,
If you would get a call.

Next came a spruce young dandy—
He wore his hair too long;
Another's coat was shabby,
And his voice not over strong;
And one New Haven student
Was worse than all of those—
We couldn't hear his sermon,
For thinking of his nose.

Then wearying of candidates,
We looked the country through,
'Mid doctors and professors,
To find one that would do;
And after much discussion
On who should bear the ark,
With tolerable agreement
We fixed on Dr. Parke.

Here, then, we thought it settled,
But were amazed to find
Our flattering invitation
Respectfully declined.
We turned to Dr. Hopkins
To help us in the lurch,
Who strangely thought the college
Had claims above *our* church.

Next we despatched committees
By twos and threes, to urge
The labors for a Sabbath
Of the Rev. Shallow Splurge.
He came; a marked sensation—
So wonderful his style—
Followed the creaking of his boots
As he passed up the aisle.

His tones were so affecting,
His gestures so divine,
A lady fainted in the hymn
Before the second line;
And on that day he gave us,
In accents clear and loud,
The greatest prayer ever addressed
To an enlightened crowd.

He preached a double sermon,
And gave us angels' food,
On such a lovely topic,
"The joys of solitude";
All full of sweet descriptions
Of flowers and pearly streams,
Of warbling birds and moonlit groves,
And golden sunset beams.

Of faith and true repentance
He nothing had to say;
He rounded all the corners,
And smoothed the rugged way;
Managed with great adroitness
To entertain and please,
And leave the sinner's conscience
Completely at its ease.

Six hundred is the salary
We gave in former days—
We thought it very liberal,
And found it hard to raise;
But when we took the paper,
We had no need to urge
To raise a cool two thousand
For the Rev. Shallow Splurge.

In vain were all the efforts—
We had no chance at all—
We found ten city churches
Had given him a call;
And he, in prayerful waiting,
Was keeping all in tow,
But where they paid the highest
It was whispered he would go.

And now, good Christian brothers,
We ask your earnest prayers,
That God would send a shepherd
To guide our church affairs;
With this clear understanding—
A man, to meet our views,
Must preach to please the sinners,
And fill the vacant pews.

The See of Winchester, vacant by the death of Dr. Thorold, has been filled by the translation from Rochester of Dr. Randall T. Davidson. Dr. Talbot, vicar of Leeds, formerly warden of Keble College, has been appointed Bishop of Rochester. Dr. Davidson's appointment is probably due to the favor of the Queen. Since his consecration to Rochester his health has so failed that he has been able to do little work. Dr. Talbot's appointment will be received with very general satisfaction.

I assume that all right-minded persons acknowledge the great principle of stewardship, that we owe everything to God. There is only so much money and so much property in the world. That which you now call yours belonged to some one else before it came to you, and will belong to yet another when you leave it, but while in your possession you are accountable for its use. God asks for some constant, practical recognition of His ownership. Whether you accept the fact or not, you are his stewards for the entire amount; and you and not another must render an account of all He lends you. I ask you, then, to consider one way at least, and that the way that God suggests, even if all would not be willing to use the word commands, for the carrying out of his purposes. I think that it cannot be doubted that the universal adoption of the tithe would solve all our difficulties of financial administration in the Church.—BISHOP WHITEHEAD.

Church Bells gives an account of a model village club at Eydon, Northants. The rector, in instituting it sixteen years ago, arranged that, in addition to tea, coffee, and cocoa, beer would be supplied to the members without any offensive restrictions. It was also definitely understood that if the men showed themselves incapable of the self-restraint which self-respect demands from rational beings, the club would be closed, It was to be, in short, a club for men, not for children. The result has exceeded expectation, for during the whole period of its existence, there has been no complaint. The most striking fact is the steady decrease in the consumption of beer. From 2,300 pints it has steadily diminished until it is now from 300 to 400 pints per annum. The club would thus seem to have promoted the cause of temperance in the best way, not through outward compulsion, but through the development of manly self-restraint.

When clergymen not of this Church are brought into the services, and there is the reciprocity of participating in their services, what a heritage of imputed narrowness and bigotry is left for him who comes after, who has equal charity but reads differently his loyalty. If the ministry expect the people "to obey them as having the rule over them, and submit themselves," they must show them their obedience and submission to the chief Pastor of the Church. It is a rare experience, if a minister does not come to the time when he is very glad to ask his bishop's protection against some ignorant, ill-tempered parishioner who is setting up his authority. It is not very pleasant for a bishop on his visitation to find erroneous and strange doctrine and unwarranted practice, and if enquired of, as he surely will be, to have to give his voice against the pastor he has come to strengthen. Loyalty is the demand of the day; it presses as strongly, and often as painfully, on the bishop as on the clergy. If we are to carry on this Church to the triumph of influence and numbers we believe in and seek for, we must present to this American people, to whom the name of religion, with its varied creeds and worship and ways, is legion, a united front.—BISHOP GILLESPIE.

Church Bells, London, says: "There are signs that the editorial staffs of the secular papers are gradually realizing that a very large section of the public are at least as much, perhaps more, interested in religious affairs, as the community known as the sporting world are in their 'events,' and for this we are duly grateful. Editors here, however, are, so far as our knowledge goes, still very much behind the American press, which generally not only gives a very good account of religious events, but also shows a marked tendency towards still further development in the same direction. We must not be understood by this to be expressing a general approval of the way in which, in many of the American papers, religious news is given. We are simply noting the fact that so far as quantity is concerned many of the American papers are ahead of the English newspapers, as was shown by some statistics referred to in these columns last week." From the frequent complaints in the Church papers, we should imagine that, bad as is the quality of religious news in American papers, it is not worse than in the English secular press.

The Irish Ecclesiastical Gazette gives some examples of "prayers before battle." That of Sir Jacob Astley before the battle of Edge Hill was as follows: "Thou knowest, oh, Lord, that I shall be very busy this day, and if I forget Thee, forget Thou not me," and then, "March on, boys!" This is reported of a Hungarian officer, before one of the battles for Hungarian independence in 1849: "I will not ask Thee, Lord, to help us, and I know Thou wilt not help the Austrians, but if Thou wilt sit on yonder hill, Thou shalt not be ashamed of Thy children." Before Bannockburn, as King Edward and his men advanced, the Scots were seen to fall on their knees. "See, they kneel," exclaimed the king, "the rebels are asking pardon!' "Yes," replied D'Umphraville, "but it is of the King of kings. Those men will conquer or die on this field." Cromwell had prayers before his army previous to the battle of Dunbar, and on other occasions. A correspondent adds the prayer of Bishop Leslie, "the fighting Bishop," before a battle in Ireland: "O God, for our unworthiness we are not fit to claim Thy help, but if we are bad, our enemies are worse, and if Thou seest not meet to help us, we pray Thee help them not, but stand Thou neuter this day, and leave it to the arm of flesh." *The Gazette* remarks upon the curious fact that the Prayer Book contains a form to be used at sea before an action, but none for a land army under similar circumstances.

When John Wesley was residing at Lincoln College, Oxford, some of the students, thinking to have some fun with him, opened his door and called out: "Mr. Wesley, the devil's dead." To which the reverend gentleman replied: "My poor fatherless children, whatever will you do?"———*The Western Churchman*, of Bathurst, says a New Zealand exchange, has ceased publication, owing to its "staff' having gone to England for a time. The "staff" consisted of one person, who was editor, reporter, printer, publisher, canvasser, and collector, all in one. This unique newspaper man did all the work, both literary and mechanical.———The author of "Chinese Characteristics" says truly that it is difficult to get the Chinese to understand that time is money, because all of them have plenty of time and so few have any money. This is almost as good, says *The Church in China*, as his explanation of the fact that the Chinaman trundles his wheelbarrow undisturbed by its piercing squeak, by saying that he does so "because the squeak is cheaper than the oil."———When the surface mines of iron ore are exhausted there may be a boom in Moscow. By

going only seven miles below the surface an immense deposit of ore can be reached. Experts have located it and know all about it. It is so vast as to deflect a plumb line from the vertical for miles around.——The smallest painting in the world has recently been executed by a Flemish artist. It is painted on a grain of common white corn, and pictures a mill and a miller mounting stairs with a sack of grain on his back. The mill is represented as standing on a terrace, and near it is a horse and cart, while a group of several peasants are shown in the road near by. The picture is beautifully distinct, every object being finished with microscopic fidelity. The whole painting does not cover a surface of half an inch square.——If any of our rich West End readers desire to see the Church genuinely at work among the people, says *The Church Times*, and the people, old and young, visibly under the influence of the Church and responsive to her teaching, they should pay a visit to St. Peter's. It was a strange but touching sight on Saturday to see troops of children, the poorest of the poor, some of them barefooted, marching in procession through the church, and singing with hearty voices hymns as familiar to them as household names. Their reverent behavior and well-ordered worship were a convincing proof of the care lavishly expended on their religious training.

Of Patience

Peter, the abbot of Clairvaux, was grievously sick, and had lost an eye. But so far from lamenting his loss he vehemently declared that he was glad, because of the two parts of the body which were his greatest enemies, he had been freed from the trouble of one.

Pigmenius too, a Roman priest, had been deprived of both his eyes. Julian the apostate met him by chance, and said blandly, but with evil intent: "I thank the gods, Pigmenius, that I can see thee." But Pigmenius answered sternly and bravely: "And I thank my God, Julian, that I do not see thee." The calmness and cheerfulness with which he bore bodily loss, were equaled by the noble-mindedness and fortitude with which he despised a tyrant feared and dreaded by all.

Examples of patience are not wanting, if only there be those who wish to follow them. That bright star, the royal widow, St. Elizabeth, shines out amongst many thousand examples, illustrious alike for Christian liberality and for patience. After her husband's death, his relations seized the duchy and drove her out with her children, a beggar, a wanderer, and an exile, burdened with every sorrow, deserted and despised even by those on whom she had formerly conferred favors. But she bore all this with so steadfast a spirit, that at that very time, and even in this extreme distress, she wished the *Te Deum* to be chanted; and to this intent she went to a monastery of Minorite Brothers, and entreated that this favor might be shown her, and that the canticle should be sung.

Behold a woman of royal blood stripped of all, and yet she is patient; deserted by all, she does not desert God; driven out among beggars, who had relieved so many thousands of beggars, yet she speaks against none. Scarcely was she given a lodging in a tavern, and yet she gave thanks. O, wondrous patience!

He who has given thanks in the midst of trouble has made a freewill offering to God. This is the way to heaven; thou mayest tread another path, but none other will lead thee to heaven.

An admirable answer was given by an aged religious man to a youth who said to him: "I beseech thee, father, aid my ignorance; my memory is neither good nor trustworthy, and does not admit of being burdened with precepts. Wherefore I would have thee instil one single lesson deeply into my mind which I may not forget all my life long; and let it be of such sort as may lead by a straight path to heaven." "Thou hast well said: I will give thee one single precept," the old man answered, "and that as short as possible. But tell me, I pray thee, art thou capable of feeling insults and injuries?" "I am," he answered. "Canst thou keep silence?" asked the old man. "I can," he said, "but not always." "Canst thou bear and put up with injuries and insults?" "This is more difficult, but I will try." And finally the old man said: "Take this, then, for thy precept—The endurance of injuries is the way of salvation." This is the monition of monitions, this is the sum of all precepts. Nothing is truer; for as Augustine hath said: "Patience amid wrongs shows true humility."

And this endurance of injuries is often very profitable. The Emperor Constantine II. had summoned Spiridion, a very holy man, from Cyprus to his court, who presented himself before the Emperor in his miserable garb, with an earthen jar hanging from his neck, and carrying a stick in his hand. One of the courtiers, considering the entry of such a wretched man as an insult to the court, struck him on the face. Spiridion, mindful of our Lord's words, at once turned to him the other cheek. His wrathful assailant was so astonished by such patience, that he hastily asked pardon for what he had done. Nor did Spiridion refuse it, but made one stipulation, that he should for the future refrain from inflicting injuries, or at least be slower to do so.

When Marcus Cato was pleading a case in the Forum, Lentulus spat right into his face. Cato did not lose his self-posession, but modestly wiped his face, and said: "I shall tell every one, Lentulus, that they are quite mistaken who say you have no mouth," carrying off so wanton an insult by a ready joke.

But there is one whom I reckon equal, or superior, to Cato, and from whose patience we may gain more profit. John Fernandez, who accompanied St. Francis Xavier to Japan, was preaching in a public street at Amanguto, as was his custom. One of the lower orders, as he was passing, spat suddenly right into his face. He wiped it with a cloth, wholly undisturbed, and without even answering a word, continued his discourse in the same tenor and without changing countenance. One of his audience, not unskilled in estimating things aright, witnessed the occurrence (and hence you may easily see how much deeds excel words in impressing others), and began to think within himself that this was a most noble and even a divine kind of philosophy, which could bring men to such an equanimity and self-posession. Accordingly, when the meeting was over, he went to Fernandez' house; he was instructed thoroughly in the principal points and laws of the Christian faith; and lastly, learned by heart from a catechism certain prayers, the Decalogue, and the Apostles' Creed; and abhorring the sins of his former life, he, first among the Amangutans, was born again in the sacred fountain. Others forthwith, moved by Divine impulse, followed his example. Their numbers quickly reached fifty, and so firm and steadfast were they in their purpose, that, through many disasters and misfortunes in war, and wicked conspiracies of the Bonzes, deprived more than once of their teachers and pastors, yet by their own conduct and manner of life they carefully preserved the Christian faith and doctrine to this very day. Christian patience was the origin of so plenteous a harvest in a barren soil.—*From Spiritual Readings from Jeremy Drexelius.*

Book Notices

The Constable's Tower. By Charlotte M. Yonge, Author of "The Heir of Redcliffe," etc. New York: Thomas Whittaker. Pp. 211. Price, paper, 50 cts.

This is one of Miss Yonge's later stories which we noticed with much favor but a few years back, a sort of historical romance, woven about incidents in the life of Hubert de Burgh and the reign of the weak and despised John of England, whose name has never been repeated on that throne. As in all Miss Yonge's books, there is a good deal of teaching here, sustained in interest by the intermingling of a fine and noble tale of love.

"Copy:" Essays from an Editor's Drawer. By Hugh Miller Thompson, Bishop of Mississippi. New York: Thos. Whittaker. Pp. 360. Price, paper, 50 cts.

Another edition, the 4th thousand, shows that the demand still exists for the volume of "Copy" which the brilliant thinker, now chief pastor of Mississippi, once furnished in his old editorial days to the columns of *The American Churchman* and *The Church Journal*. The selections have been made by himself from those articles and essays which at the time of their appearance were the most copied into other papers, both secular and religious.

The Boy Soldiers of 1812. By Everett T. Tomlinson. Illustrated. Boston: Lee & Shepard. Price, $1.50.

This is the second volume in the "War of 1812 series." In "The Search for Andrew Field," Dr. Tomlinson brought the story to the actual commencement of hostilities, and "The Boy Soldiers of 1812," takes them into much more stirring scenes. The various engagements on sea and land are described with spirit and fidelity to the facts; the author endeavors to lead his readers among the conditions and events of the war rather than merely to tell about them. The main points in the story are historically true, and many of the incidents have a historical basis, with which is interwoven enough of romance to give it life. The story is free from improbabilities, and is one that young people will like.

Oliver Cromwell. By George H. Clark, D.D. With an Introduction by Charles Dudley Warner. New York: Harper & Bros. Pp. 258. Price $1.25.

There is no cause so weak, no character so bad, that it need despair of a champion in this our day. Our *fin de siecle* writers love nothing so much as to rake up some scandalous record of the past, and proclaim the discovery of a new hero to a gaping world. And scores of readers can always be found to welcome any such attempt. The writer of this naive and amusing book has made a wonderful discovery, namely, that one Oliver Cromwell, supposed to be of unhappy memory, was in point of fact "guided in all the relations of life by truth, generosity, and the noblest piety. Not a mean thing, nor an unjust one, can be found in all his life. Courtesy, delicacy equal to a woman's, love, all good qualities can be found in him, not a bad one." Indeed "it may be doubted if there can be found a saint in the Roman calendar for whom so many positive proofs of goodness can be found." Well may Mr. Warner in his preface describe this as a book "written with fervor, with courage." It needs no small degree of those qualities to brand the chief historians of England as "liars," and to call upon sensible men to reverence Cromwell as "the greatest ruler of the seventeenth century, the best and noblest of the sovereigns who in that age governed Europe." Of course it can hardly be expected that a writer capable of undertaking to champion so lost a cause would write in the spirit of the true historian. Taking his cue from Carlyle, Dr. Clark has been conveniently blind to the main facts of Cromwell's life, and has built upon a few insignificant details of his career a most surprising structure of partisan and prejudiced eulogy. His words come very strangely from the pen of a priest of that Church which Cromwell did his best to plunder, humiliate, and destroy. They have no literary merit in themselves and might better have never been put into print. The effort to make Oliver Cromwell a popular hero is a blind and fatuous one, and, like the attempt to secure him a public monument in England, can hardly be taken seriuosly.

The Crozier and the Keys. By the Rev. J. Saunders Reed. New York: James Pott & Co.

This, like the companion volume, "The Bishop's Blue Book," is stuffed full of facts about bishops, some of them significant, many of them exceptional, curious, or rare. The writer rightly professes to be only a chronicler or epitomizer. The book is a sort of encyclopedia. It contains much material which has been and will be used in controversy. The very character of the book suggests a caution in such use of it. The brevity with which its tales are told may sometimes mislead. It is necessary, in the interests of fairness, to consult the original authorities in many cases. We have supposed, for instance, that it was a disputed question whether Chad received a new consecration at the hands of Archbishop Theodore. As to the admission of persons having only Presbyterian Orders to benefices in England during the century after the Reformation, the careful examination of every case which has been cited reduces their number, in spite of Keble's dictum, to a minimum. The exceptions are due to the laxity of individual persons, bishops and patrons, and not to the law of the Church of England. In every case where the law was brought to bear such persons were deprived of the livings which they irregularly held. Considerations of brevity may be responsible for the very inadequate account on page 116 of the cases of Welton and Talbot. To speak of the latter as "a man named Talbot," and to say that the two men, having obtained non-juring consecration in England, were compelled to seek occupation and jurisdiction in the American colonies because they could not secure recognition in England, is hardly a fair statement of this notable occurrence. It would hardly be inferred from such language that Talbot, a man of the highest character, had been for years a valued missionary of the S. P. G., or that these consecrations were for the very purpose of supplying the episcopate to the American colonies. It is also said Talbot "returned to the Church of England." In fact, it does not appear that he was ever aware of having left it. But these are only illustrations of the difficulty attending very brief and condensed statements. The author, in many cases, cites his authorities, and to those the conscientious student must resort if he desires to make a just use of the facts of any case. The volume is deeply interesting, and as a treasury of illustrations under well digested heads, is of no small value. The author thinks his record establishes, among other points enumerated, the fact "that Episcopalianism and sacerdotalism are not equivalents." We may be obtuse, but, after a careful examination, we have been unable to discover anything which touches that subject. The term "sacerdotalism," indeed, ought not to be employed without some explanation of what is meant by it. It is much used at present like a bug-a-boo to frighten children with, and owes most of its efficacy to the vagueness of the ideas which it suggests.

The Household

We are often surprised by the good things that come to us unexpectedly. We have been sometimes astonished at the way occurrences that promised disaster became great blessings. At the siege of Sebastopol a cannon ball, missing its aim, struck in the side of a neighboring mountain, and from the fissure made by it gushed a stream of crystal water. The missile of death was made to become an instrument to open a life-sustaining fountain. Using this incident as an illustration, a minister said: "If in us abide the waters of eternal life, the thrusts of Satan will only open channels by which they may flow forth." If we sustain to God the relation of believers in Christ, without a shadow of doubt "all things work together for good."—*The Lutheran.*

Farmer Oatcake, who with his good wife Mandy, is on a brief visit to a daughter-in-law in Buffalo, looked over the newspaper on Saturday in an endeavor to find a Church service on the following day which he might attend with hope of securing spiritual satisfaction. He soon gleaned that the following scriptural subjects would be discussed from various city pulpits: "Is the Trilby Craze Dying Out?" "Fitzsimmons v. Corbett;" "How the Pastor Spends His Vacation;" "Should Our Daughters Marry Foreign Noblemen?" "High Sleeves and Theatre Hats," "The Gold Brick Saloon;" "Canal Street on Saturday Night;" "Wordsworth and the Lake School of Poetry;" "53rd Congress;" "Rights of Motormen." Farmer Oatcake gave it up after a while and laid down the paper, saying, with a sigh: "Laws sakes, Mandy! I do believe that the Gospel and the scheme of salvation have gone clear out of fashion."—*Buffalo Express.*

The Liturgy of the Episcopal Church has become very precious to me. The depth of its meaning, it seems to me, nobody can fathom who has not experienced some great sorrow. We have lost much in parting with the prayers of the old Mother Church; and what have we gained in their place? I do not feel in extemporaneous prayer the deep undertone of devotion which rings out from the old collects of the church like the sound of ancient bells. I longed for, and prayed for, and worst of all, waited for some sublime and revolutionary change of heart; and when that was, as a fact on a child's experience, I have not the remotest idea. If I had been trained in the Episcopal Church, I should at the time have been confirmed, and entered upon a consciously religious life, and grown up into Christian living of the Episcopal type.—*From the memoirs of Prof. Austin Phelps* (*Congregationalist*).

After Many Days

BY MAZIE HOGAN

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CHAPTER XII

"This life that we perceive
Is a great thing and a grave
Which for others' use we have,
Duty-laden to remain."

—*Mrs. Browning.*

Kenneth Mackenzie walked slowly up and down the platform of the little railroad station at Vernon, his hands clasped behind him, his hat pushed back from his brow. His handsome, self-controlled face had altered so little since the night when the medal was conferred that it seemed hard to realize that three years had passed by since that time. The trouble and responsibility of his early youth had so affected him that Mr. Stern was not far wrong when he said, jokingly: "You grow younger every day, Mackenzie!" in that he looked more entirely his true age now at twenty-eight than he had at any time since his boyhood. He had come to the station to meet Una, who for two years past had been absent at school. She had completed the High School course at Vernon very creditably, and Kenneth was endeavoring to decide whether he could afford to give her further advantages, when news came that Mrs. Mackenzie's uncle, Mr. Stanley, had died suddenly, leaving Una sole heiress of his small property. When all legal technicalities had been complied with, it was found that the inheritance would yield Una quite a nice little income, fully sufficient for her to complete her education at a good school.

After much consultation, they had decided upon one of the Northern colleges, both on account of the superior advantages it afforded, and because they believed that the cooler climate would strengthen her frail constitution. She had written bright, cheerful letters during her absence, and had seemed happy in her school friendships, but all three looked eagerly forward to the meeting.

Kenneth had expected to go on to be present at her graduation and bring her home, but unexpected business had prevented the trip, and he was now waiting for the train in which she was coming alone. Its hoarse whistle was heard ere long, and calm as Kenneth was, his face flushed with eagerness as the swiftly rushing monster thundered up.

"Kenneth!" A voice of suppressed eagerness arrested him as he was approaching the wrong car, and in another moment he had clasped his sister's hand and kissed her, while she was only restrained by the presence of bystanders from throwing her arms about his neck in her old childish, impetuous way.

After he had attended to her baggage and taken her satchel, they started to walk home, as it was only a short distance. Kenneth looked scrutinizingly at the slender, graceful figure becomingly attired in a dark green Eton suit and sailor hat, with silk shirt waist, gloves and shoes of tan, the fair, girlish face little altered, save that it had acquired the look of health without losing its extreme delicacy of outline, and the heavy coil of pale golden hair.

"You have become quite a young lady, Undine," he said, playfully, "it is quite a change from the little girl of two years ago."

"But I feel quite as much like a little girl as ever, brother," she answered. Then looking up the shaded streets: "How natural the dear old place looks, and there is home!" Her eyes brightened and her cheeks flushed. "How much the Marechal Niel has grown, and the cypress vine is so pretty this year. Oh! there's mother!" and as they reached the gate, she forgot the dignity of her added years, and fairly ran into her mother's arms, with all the grace of her most childish days.

It was some time before anything like conversation could be separated from the confused exclamations of delight, inquiries, and ejaculations, but, at length, after Una had removed some of the dust of travel, and they were seated at the tea-table, they began to talk in real earnest.

"How nice it seems to be at a real home supper!" exclaimed Una, glancing at the daintily arranged table with its snowy cloth and shining glass and china, the slices of home-made bread, the golden butter, the bowl of crimson raspberries, the crisp and sugary tea cakes, and the amber tea with cool fragments of ice floating therein. "How many times I have wanted some of those cakes," she went on, somewhat sentimentally, then with a sudden change, "Now, tell me everything about everybody."

"Truly, a most modest request, little sister," said Kenneth, his quiet face remarkably bright and happy. "Where shall I begin?"

"I know where *I* shall begin," said Una. "Let me see how a partner in a large business house looks," and she glanced at Kenneth mischievously, while he playfully put his hands over his face. "I must walk down town to-morrow just to see that 'Stern & Mackenzie' painted on the sign. Is it really there, mother?"

"It is really there, Una, and I am as proud of it as you are," said the mother, with placid delight illuminating her face. "I must tell you what Mr. Somerville said. Yes, I shall, Kenneth," as he uttered a sound of remonstrance. "He came to see me soon after the partnership was announced, and said in that courtly way of his: 'I cannot help fearing, Mrs. Mackenzie, that you do not fully appreciate your blessings.' Wondering what he meant, I told him that I hoped I did, and then he added: 'Few mothers have ever been so blessed in a son as you in yours,' and I acted like a goose, for I actually began to cry!"

Una's eyes were full of tears, and Kenneth said, to relieve his embarrassment: "That's enough about me, now, what about your honors, Undine?"

"There's honor for you!" returned she, displaying a handsome gold medal on her breast. "I have won a medal at last if I was disappointed three years ago. Latin, Kenneth! you should hear me construe!" Then, after the questions and exclamations were answered, she went on: "I have an honor for which I care more. Think of it, I, little Una Mackenzie, have been offered a position in Hale College to teach English and Latin, at five hundred dollars a year. It is very seldom that so young a girl is offered so responsible a position. I told Miss Archer that my own wish would lead me to an immediate acceptance, but that I must consult my mother and brother, and she has given me a week's time for that decision."

"That is really an honor," said Kenneth, "and you wish it?"

"Yes, I think it will be best," she answered, soberly. "I have always expected to become a teacher, and I do not think I should give up such an opportunity."

"Well, mother," said Kenneth, gravely, "do you not think that it will be best to let Una decide this for herself?"

The mother shuddered. "Do not let us talk of another separation, when we are all together after so long a time."

"I should like to talk to Miss Winston about it," said Una. "What did you write me, mother, about her joining a sisterhood in New York?"

"It is very true," answered Mrs. Mackenzie. "She became very much interested in sisterhoods a year or two ago, and entered into a correspondence with the head of the 'Sisterhood of St. Mary,' in New York City, which ended in her going there last fall, and after a preliminary time of trial, she was admitted last Christmas for a term of five years. The sisterhood has under its charge several schools and hospitals. Miss Winston, or 'Sister Winifred,' as she is now called, expects to devote herself mainly to teaching, though she has taken a course of training as a nurse in case she should be needed in that department. Her health suffered somewhat from hard work, and she was given a six weeks' leave of absence, which she is spending with Alice

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Graham. So you can see and consult her as soon as you wish. She was asking about you yesterday."

"How strange it will seem to call her 'Sister Winifred,'" said Una, musingly. "Does she wear any especial dress?"

"The uniform of the sisterhood is plain black, simply made, without trimming or ornament, but Miss Winston is stylish in whatever she puts on, and it would never occur to most persons that she does not dress like other people."

"I think," said Kenneth, "that she is peculiarly fitted for the work she has undertaken. She has no near ties, and her ardent devotion to the Church and its work will find ample scope in her present environment."

As Kenneth so expressed himself, he guessed as little as Una that Miss Winston would probably never have entered the sisterhood had it not been for him and a certain resolve made in the June twilight three years ago.

"And what about Miss Alice?" asked Una. "I thought she would be married by this time."

Kenneth winced a little. It was hard for him to bear allusion to the banker's daughter, and her mother answered hastily: "I do not think Alice will ever marry. She goes into society very little now, and seems to devote all her energies to work for the Church and among the poor. She is a most zealous member of the 'Daughters of the King,' and never seems to tire of doing good."

"And Edwin?" inquired Una.

"Edwin has altered but little, except that he has looked lately even more delicate and suffering. He graduated last year and his father was most anxious to send him to college, but his health will not permit. I think Sister Winifred's visit is a great pleasure both to him and his sister."

Other questions were asked and answered, and it was quite late ere they parted for the night, Kenneth to seek his books. He had early realized the loss he had suffered in the cutting short of his education, and had endeavored to remedy it by nightly reading and study. He had succeeded so well that a better informed man is seldom met. The study had developed and strengthened his mind, and what had been undertaken as a duty proved his greatest pleasure.

Una sought Sister Winifred as soon as possible and asked the advice of her former teacher, whose face was as proudly beautiful as it had ever been.

"I think you are right in your decision, Una. You are better prepared to teach now than you would be if you waited a year or two, and you have more enthusiasm. Then, too, you will learn and improve more in the next two years than in five after you are older. Looking upon teaching as your life-work, as I believe you do, it is well to devote to it the bloom of your youth as well as the ripened experience of your later life. You will find it a hard and toilsome life, with many cares and discouragements, yet with many helps and rewards. May God bless you in your work and help you to do all to His glory!"

Sister Winifred uttered the words solemnly, and Una felt awed as she heard them. They seemed to change her intended teaching into a real vocation. She remained some time seeking advice from her former teacher and receiving hints of various kinds.

Within the next few days the letter was written accepting the situation, and Una prepared to make the most of the society of her mother and brother during the short summer months.

(To be continued.)

The Elephant Sentry

AN ADVENTURE IN CEYLON

BY DAVID KER

"Are you ready for breakfast, Dick?"

"I should think I am. I'm like the Irish tenant in the story when he met his landlord out early: 'You see, Pat, I'm out to try and get an appetite for my breakfast.' 'Well, your honor, it's just the other way with me; I'm out to thry and git a breakfast for me appetite!'"

"Well, if that's so, we'll just have in the things at once. Jack!"

He followed up the call with a peculiar whistle, which was speedily answered by a clumping tread outside; and Dick Dalton had just time to think what a heavy-footed fellow "Jack" must be, when in tramped a young elephant, about the size of a well-grown horse, with a steaming kettle hanging by a strong cord to the very tip of his trunk!

"Such a footman would make people stare, in England, I dare say," said Frank Forrester, laughing at his guest's astonishment; but no one thinks anything of it up here in the heart of Ceylon. See how gingerly the little rogue holds the kettle; he upset the boiling water over his toes once, and he's been mighty careful of it ever since. Breakfast, Jack!"

The elephant set down his kettle and trotted out, returning speedily with all the essentials of a good East-Indian breakfast set out upon a kind of basket tray which he carried on his trunk as before. The table was soon spread, and the young engineer and his guest fell to with a will.

"Is Mr. Jack your valet as well as your footman?" asked Dalton.

"Indeed he is, and I can promise you he knows his work. Regularly every morning, at half-past five, he comes to wake me by trumpeting outside my door, and if that doesn't rouse me—as it usually does, for he makes noise enough to knock the house down—he comes right into the room, and lays the cold tip of his trunk on my face."

"How long have you had him? He seems tame enough."

"Well, I picked him up that time I went up to Kornegalle for my holiday, you know; and that's why he's called 'Kornegalle Jack' or 'Jack' for short. We were out shooting, and I brought down a savage old she elephant, and this little fellow stood by his mother's body, and wouldn't leave it. So then I felt sorry for him, and made up my mind to take him home and rear him if I could; and now's he's so tame that he just follows me about like a dog."

"Does he? Well, I should think it must be rather awkward for you sometimes to have an elephant trotting at your heels everywhere."

"Well, it certainly *is* rather awkward now and then. He followed me into church once, and I had quite a job to get him out again. And then, again, when they held that committee meeting about the new railway at Sir Lancelot H——'s place on the other side of the valley, I had to attend it as consulting engineer, and left Jack, as I thought, securely fastened up at home. But the little rascal managed to get loose somehow, came after me post-haste, and walked slap into the room right in the middle of the meeting. You should have seen the fat old directors jump out of his way. And he trotted right up to my chair, and stood there as if waiting for orders. Then that saucy fellow Hawkins, who happened to be sitting near the door when Mr. Jack put in an appearance, called out in a loud voice, as if announcing a visitor, 'Mr. Forrester's private secretary!'"

"Secretary, valet, footman," laughed Dick "Why, your Jack's a regular 'Jack-of-all-trades.' You'd better make him a *chokidar* (watchman) too, and then he'll be complete."

"Well, I dare say he wouldn't make a bad one," said Frank.

A few weeks after Dalton's visit, engineer Forrester was unexpectedly transferred to a new railway nearly a hundred miles away, which was being constructed through a broken and thickly wooded tract in the heart of the mountains.

This was anything but a change for the better for poor Frank, whose new house was merely a rude hut in the midst of the jungle, very different from the snug little *bungalow* (villa) in which he had received Dick Dalton. And worse still, he had to inhabit this dreary place all by himself; for as there happened to be an ancient native burial ground close to it, the fear of encountering a *bhoot* (ghost) was so strong among the superstitious Cingalese that the boldest of them would not have ventured near the spot after dark for any money that Frank could have offered.

But he was not altogether deserted, for there would have been no possibility of persuading "Kornegalle Jack" to stay behind, even had his master wished it; and in this lonely and dismal spot, with not a single man near him whom he could trust, the companionship and affection even of an elephant were of no small value to the solitary exile.

For a whole month, our hero toiled away like a man, up early and down late, pressing on the work with might and main, and earning from his native workmen an unpronounceable Tamil nickname of ten or eleven syllables, implying, "the white man who never sleeps."

In fact, he hardly ever *did* sleep for the first few nights, expecting to be attacked at any moment by wild beasts or robbers, for in this savage region there were plenty of both. Sure enough, one night, he saw the fiery eyes of a huge panther glaring in at him through the window bars; and a few days later he found a deadly snake wriggling out of his bed with a sharp hiss just as he was going to get into it.

But this, so Frank philosophically remarked, was "all in the day's work;" and he was just beginning to enter into the spirit of this strange life, and to settle down to it comfortably enough, when there came a sudden and startling interruption.

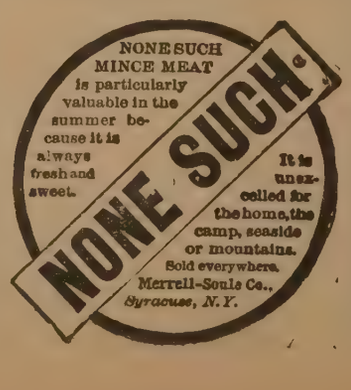
About the end of the fifth week in this new place, he came home late, one night, from a hard day's work, so thoroughly tired out that he had hardly lain down, when he was fast asleep. But about midnight he awoke with a start, and, half raising himself, looked around him with a vague, haunting sense of some imminent danger.

Nothing unusual, however, was to be seen, and just at first there was nothing to be heard; but all at once the practiced hunter's quick ear caught a faint sound just outside the door, as if the teeth of a rat were nibbling at the wood-work. Then it swung softly open (the fastenings having been skillfully cut from the outside), and in the doorway stood three tall, gaunt, shadowy forms, which a faint glimmer of moonlight showed to be armed with long knives. The house was beset by native robbers!

Just when Frank least expected it, the peril for which he had watched so long had come upon him. A report had got abroad that the white man kept in his hut a large sum of money intended to pay his laborers; and this was quite enough for the fierce mountain men around him, who, though fully as superstitious as their neighbors, would have faced all the ghosts in Eastern mythology for a good chance of plunder.

The brave young fellow clutched at his revolver, but it was not to be found; it had slipped from its place, and there was no time to hunt, for the darkness. Catching up his heavy iron-spiked staff, he stood grimly at bay, facing undauntedly the cruel eyes and keen-bladed knives of the robbers.

There was, however, *one* chance left for him, and he took it. Possibly his pet elephant might still be awake, and within call; so Frank gave the well-known sig-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It affords us pleasure to testify to the merits of good and reliable work, and to record the industrial activity of a concern. The old established Buckeye Bell Foundry, Cincinnati, Ohio. The E. W. Vanduzen Co., proprietors report that despite the financial distress throughout the country during the past two and one-half years, they have made almost as many bells for churches, fire alarms, etc., in 1893 and 1894 respectively, as in any previous year, and for the first six months of 1895 have far exceeded any previous year of the firm's existence. Just now they are completing a magnificent chime of 13 bells for the Atlanta Exposition, another chime of 13,000 lbs. for one of the finest churches in the city of Chicago, another chime of bells for Central Illinois, and another chime of bells is being made for an Ohio Lutheran church, besides several large fire bells of 4,000 and 5,000 lbs., and a 4,000 lbs. bell for the United States Government. They are also making a 30,000 lbs. monster bell for a large church in Cincinnati, which will contain on its surface the names of the donor, his immediate family, and of the Archbishop of Cincinnati, and of the President of the United States, and of the founders It will be the largest bell ever made in this country, and the selection of this firm to fill this order indicates the superior ability and fame of this concern as high grade bell founders.

nal whistle, and added to it a lusty shout of "Jack!"

At this unexpected summons, the ruffians (who had supposed him to be quite alone) paused for a moment in wonder and dismay, and that one moment made all the difference. There was a crash and a trampling outside—a hoarse, discordant scream of rage, like the blast of a cracked trumpet—and down went the tallest of the three brigands, as if struck by lightning, beneath a resounding whack from the trunk of Frank's four-footed sentry.

The other two villains, thoroughly scared by this strange and formidable attack, took to their heels at once. But they were not destined to get off so easily, for trusty Jack, whose blood was thoroughly up at this assault upon his adored master, pursued so hotly after the flying thieves, that one of them fell, head-foremost, into a wet and muddy ditch, and the other could only escape the elephant's rush by plunging recklessly into a thick clump of thorn bushes, which scratched him so thoroughly from head to foot that he looked like a railway map done in red ink.

"Well done, Jack, my boy!" cried our hero, stroking approvingly the huge flapping ears of his rescuer, when the latter came back from the chase. "Old Dick told me that I ought to make a watchman of you, and 'pon my word, you've acted as one to good purpose this time."—*Harper's Young People.*

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Troubled

Nobody saw me do it,
Nobody came that way,
When I found the box on the closet shelf
Where the cakes for supper lay.

Nobody told me not to,
Nobody knows but myself,
But, O! I wish that cake I took
Was back again on the shelf.

Nobody knows my trouble,
Nobody ever would guess
That a cake could cause a little girl
So much unhappiness.

Nobody can tell mother
Who took it from the shelf—
But I know, before I go to sleep,
I'll have to tell her myself!

—*Exchange.*

Mr. Keep and Mrs. Share

Lenny Alricks was so hungry that he felt that he would be able, should nothing else offer itself to him, to eat a large slice of plain bread, without a bit of butter on it. He did not remember ever having been so hungry in all his seven years. Perhaps that was because he had never before got up at dawn of a midsummer morning, and helped his Uncle Leonard till six o'clock breakfast time.

Lenny had come to spend the summer at The Acorns, because Grandma Alricks had frightened his mother about him; she had said he was "puny" and "peaked," and "a little brick and mortar boy," and that, when his Uncle Leonard was seven years old, he was a head-and-shoulders taller than Lenny and twice as broad.

"But what can I do, mother?" said poor Mrs. Alricks. "I've just made a fair start with my dressmaking here, and if I pull up and move to the country now I can't make enough to keep us, let alone sending Lenny to school, as I'm doing now."

"Well, then," said Grandma Alricks, "you let me take Lenny right home with me. You've taught him to mind, and he'll just be no trouble at all, and you can come every Sunday, Sarah, and spend your Sundays with us, and then I guess you can stand it."

So that was how Lenny came to be living in the country that summer, and though he was very homesick, and went to the haymow to cry a good many times the first week, after that, as Grandma said, he "began to pick up. The Saturdays seemed to come round surprisingly often, and every week his mother said he was looking fatter and rosier than he was the week before.

He had fully made up his mind, before the summer was half over, to be a farmer, "just like Uncle Leonard," or nothing at all. He was saying this the night before that hungry morning, and Uncle Leonard had laughed good-naturedly, and said:

"A pretty farmer *you'd* make, only scratching out of your bed in time for breakfast, when I've been afield for more than an hour!"

Lenny hung his head and looked foolish; he knew that Grandma always had to call him two or three times in the morning. But before he went to bed that night he had a little whisper with Rosanna, the good-natured hired girl, and then he asked Grandma for a piece of string, "a great long piece." Grandma didn't once ask him what it was for; she just unwound him five or six yards of stout blue-and-white yarn from her stocking-ball, and laughed a little as she gave it to him; and when Lenny kissed her good-night, he whispered in her ear: "I believe you know everything, Grandma!" and Grandma laughed again, and said:

"A poor story if I didn't know all there is to know about boys, when I've brought up half a dozen of 'em!"

It was barely daylight the next morning when a sound like "Wow! wow! wow!" came from Lenny's room, and Grandma said to herself, "Rosanna must have pulled pretty hard." For perhaps you will have guessed that Lenny had tied one end of the blue-and-white yarn to his big toe, and hung the other end out of his window, for Rosanna to pull the first thing in the morning.

"And why wouldn't I knock on your door?" she had asked.

"Because they'd all hear you," he answered, "and I want to s'prise Uncle Leonard!"

It was a good thing that Uncle Leonard slept in the third story; he did not hear the "wows," and he was as surprised as possible when Lenny joined him in the morning, just as he was starting for the cornfield. He was "hilling up" the long rows of corn, and as he hoed the soft earth up around the roots Lenny followed him, and picked up the stones that the hoe brought to light. It was pretty hard work, he thought, and he was very glad when he heard the horn being blown from the back door, for that meant breakfast.

Grandma always blew it a little before breakfast was ready, because Uncle Leonard liked to have plenty of time to wash his face and hands and put on his linen coat; and Lenny scampered home from the field so fast that morning that he knew he had at least ten minutes to wait, and he said mournfully: "Oh, Grandma! I'm just about starved!"

Grandma laughed at his long face, but she dipped him out a big bowlful of stewed tomatoes, and said: "There! go sit out on the bench, where you'll not be under my feet, and fill up with that while you're waiting!"

Lenny went joytully and perched himself up on a corner of the high bench which ran along the wall by the chimney, and he had just taken a large mouthful, and was saying to himself: "It's the goodest thing I ever tasted!" when Sport, the dear old watch-dog, who had been with them in the field, came quietly up and stood in front of him, not barking or putting up his paws, but looking in Lenny's face with hungry, pleading eyes.

Lenny would have told anybody that he was very fond of Sport; they played, and took walks and naps together, and were the best of friends, but this was the first time that Lenny and Sport had both wanted the same thing very much.

Lenny was ashamed to speak angrily, for Uncle Leonard was washing at the pump close by, and could hear him, so he just made a very cross face at Sport, and said, almost in a whisper:

"Go 'way! go 'way! I tell you! I want it all myself, and it isn't polite to stare at folks when they're eating, anyhow!"

Now, Sport could not really talk, of course, but when he kept on looking so pleadingly at Lenny, wagging his feathery tail, and cocking his soft ears, it seemed to the little boy that he was saying: "You might spare me just a little, for you know you will go to the breakfast table presently, and have as much as you wish for."

"But I want *this, now*," said Lenny, in a whisper; "I'm too hungry to wait. You can have some after breakfast, and I wish you would go away!" And then Lenny began to eat so fast that he came near choking. He would not look at Sport at all, and he swallowed the last mouthful just as the breakfast bell rang.

When breakfast was over, Lenny said: "Grandma, may I give Sport his breakfast?"

"Why, yes, if you want to," said grandma; "there's a plateful of bones and scraps on the cellar-way shelf, that I saved for him last night, for I knew if I put out more than he could eat right up that yellow dog that comes here so often would get it."

"May I give him what's left of the stewed potatoes, too?" asked Lenny.

Grandma laughed, and held up an empty dish saying: "He'd come out the little end of the horn if that was all his chance of a breakfast. Stewed potatoes were popular this morning, it seems!"

Lenny turned away, feeling strangely sorry and ashamed. He brought the plate of bones and scraps, and carried it to Sport's favorite hiding place, under the large mock-orange bush. Sport followed, wagging his tail and barking joyfully, and not seeming to remember in the least that Lenny had been "mean" to him.

But Lenny could not forget it; and after tea that evening, when they were all sitting out on the wide veranda, he

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looked so sober that grandma asked him if he did not feel well.

"He wants me to chirk him up with a story," said Uncle Leonard, and Lenny said: "Oh, yes," and brought his little stool close to his uncle's feet.

"When I was about your size," said Uncle Leonard, "I fell in with a fellow named Mr. Keep, and made great friends with him, and before long I had more marbles, and pieces of string, and bits of wood for whittling, than any boy in school, because it seemed to worry this Mr. Keep so mightly if I wanted to give anything away. For a while I enjoyed it; but, somehow, after a few weeks, all my things seemed to get kind of stale, and I wondered what ailed them; and just about this time, as the almanac says, when I was going behind the wood shed to eat some wild strawberries I'd picked for myself, I met a comfortable-looking old body, who said to me:

"You don't know me, my dear, for I'm never in the same place with Mr. Keep—I can't breathe where he is—but my name is Mrs. Share, and I just stopped to ask you if it would'nt be nice to take some of those strawberries to your mother; she's ironing your white trousers, and I noticed she looked pretty warm and tired. That's right—take her the biggest half!"

"Now, I'd meant to keep that biggest half myself, but I was ashamed to say so, and I took it to mother; and when I saw her tired face light up, and heard her loving thanks, I made up my mind that Mr. Keep was a fraud, and that Mrs. Share was worth a million of him, and I've never changed my mind from that day to this!"

Lenny was used, by this time, to his uncle's "make believes," so he did not need to have this one explained to him, but he nestled closer to Uncle Leonard's knee, and whispered: "Do you s'pose Sport has really and truly forgiven and forgotten, Uncle Leonard?"

"Yes," said his uncle, "I think Sport has—but how about you? That's one of the prices, little boy, and sometimes it's a pretty big one. We know that the dear Father in heaven forgives us for offending Him when we are truly sorry, but we can't always forgive ourselves."—*Young Christian Soldier.*

True Service

"I want to do some great thing," cried Sophy Gibson, impetuously, "so that the world will revere and honor me, instead of going through my humdrum existence day by day."

"But why, my child," answered the old grandmother, tenderly, "should your life be humdrum? It seems to me that you have everything to make it the contrary—brothers and sisters, mother and father, a beautiful home, and plenty of work to interest yourself in."

"Oh, but, grannie, look at me! I do nothing, and am nothing. People round the next street, maybe, never heard of me! Look at Florence Nightingale, Grace Darling, Joan of Arc, and hundreds of other women who have made a stir in the world, while I am bound to pass a monotonous home life, with no great gifts and doing no good to anybody." And the full brown eyes filled with tears as Sophy laid her chestnut head on her grandmother's knee.

"I heard little Herbert saying last night," the old lady replied, "that he loved his Sophy because she was always so kind, and I think God accepts such service, if done to please Him, as much as if you were a great reformer."

"But, grannie, no one can help loving Bertie, because he is such a pet; and, besides, that is a very little thing, after all."

"Well, darling," answered grannie, lovingly. "God does not require the same service from all, and He will not judge us by the quantity of work that we do, but by the quality. And if He has placed you in a quiet home, He sees that there is the place where you can best serve Him, and the service with which He will be most pleased."

"But, grannie, I don't see how doing such little things can be doing Him service!"

"Fetch the Bible, my child, and find Numbers iv., and verses 32 and 33. There you see that the service appointed for the sons of Merari was the smallest in connection with the tabernacle. It is not doing the little things only that pleases Him, but doing them well, and for Him; because He gave them to you to do."

Sophy read slowly through the verses mentioned by her grandmother, and then, looking up, said: "I see, Grannie, that the sons of Merari had the 'pins and the cords' to look after; but still that was very little service. I wonder they were satisfied to do so little!"

"Was it less service, or less important, darling, because it was small service? The tabernacle was not complete without its pins, and I suppose the sons of Merari recognized God's hand in giving them that lifework. And so it is in the temple of God which we are building. Our little niche has to be "prepared and made ready," and our daily life, with its duties and discipline, moulds us into His likeness.

"I understand now, Grannie!" cried Sophy, eagerly. "I have 'only the pins and the cords' to take care of for a little time, but who knows what I may be later on!"

"That's right, pet. I leave you this verse: 'Thou hast been faithful over a few things, I will make thee ruler over many things.' "

And Sophy did not forget the old lady's words, and fulfilled faithfully the small services given by her Master. In after years she was looked up to and revered by hundreds of her friends and relatives. —*Young Churchman.*

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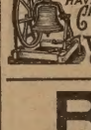
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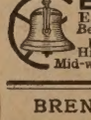
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Household Hints

Women who have only very hard water in which to wash their faces and hands will find that such water is much improved for toilet uses if it is boiled and stood in the sun for three or four days. The water is softened by the action of the air and sun. A large pitcherful or a larger quantity may be made ready at one time.

A POLISH FOR TAN SHOES.—Now that tan colored shoes are so much worn a hint as to how they may be preserved indefinitely may not be amiss. A clever little woman of my acquaintance had a handsome pair of very light yellow low buttoned shoes that were ruined as far as appearances went. Her husband was to bring her some dressing, but he would not return until night and she wanted to wear them after lunch. She put her wits to work; wet a soft muslin rag with water into which a few drops of household ammonia had been poured, rubbed it with a little Castile soap, and applied it first to the back of the shoe. It worked admirably. The entire shoe was thoroughly clean in five minutes. She kept one hand inside the shoe to hold it in shape, and was careful not to wet the rag so much as to soak through the leather to the lining, and also to rinse off well before drying. While damp she smoothed them into fine form, then stood them away for half an hour to dry. Then she took a soft flannel rag and rubbed them well over for a minute or two. This gave them a natural gloss. She has worn these shoes for six weeks, cleaning them in this way three and four times a week, and they are as soft and pliable and presentable as the day she bought them.—*Ladies' Home Journal.*

THE SUMMER COMPLEXION

Sunburn may be fashionable, but, alas! it is undeniably unbecoming to blondes. A brunette usually tans a glorious bronze that suits her dark hair and eyes to perfection, and offsets the reds, browns and yellows that she preferably wears with a picturesque charm all its own; so she needs little advice on this subject. A blonde, on the contrary, simply burns a deep, painful looking red, extending from the waving locks on her forehead to the frill of her jaunty shirt-waist. Even the bluest eyes look faded out above it, and if a day or two of stormy weather gives it a chance to cool off, it leaves a darksome hue in its wake that is anything but desirable if beauty and not fashion is to be considered.

Before you go on a water excursion thoroughly bathe both face, neck and hands with any pure cold cream, an excellent preparation for warding off and removing sunburn, that can be bought at any druggist's. Then when you enter your room all heated and tired on your arrival home, first take a sponge bath, and after it fill a deep basin with lukewarm water, and into it boldly plunge your face, holding your breath and closing your eyes. Keep it there as long as possible without breathing, then "come to the surface," take a deep breath and try it again, repeating the process a number of times. Gently dab your face dry with a soft towel, afterwards sponging it lightly with alcohol, and sit, or what is better, lie down and rest half an hour or longer. At the end of that time you will find its color will have perceptibly diminished, and a little baby powder deftly applied will remove the shiny appearance and tone down the over-redness effectively. On retiring for the night, bathe the face, neck and arms again, and apply the cold cream as before directed.

Cool grays, blues, greens, and pure white will be found the most satisfactory colors for a blonde's summer wear. Lastly, get a yard or two of pink, blue and white checked gingham, and make yourself a picturesque, shirred sun bonnet, with all manner of frills and flutings, and wear it to the bathing beach, or on the catboat, in short, wherever shade is not, and you are likely to be for any length of time. Besides being very useful, this sensible headgear is considered very appropriate and becoming for country wear.—*Jenness Miller Monthly.*

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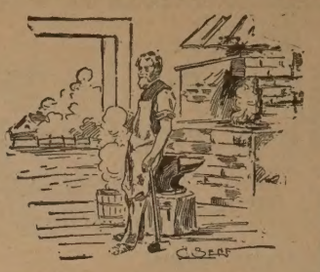

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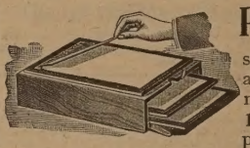

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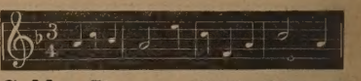
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